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THE GREEK
IN ENGLISH

GOODELL

THE
GREEK IN ENGLISH

FIRST LESSONS IN GREEK

*With Special Reference to the Etymology of English
Words of Greek Origin*

BY

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SECOND EDITION, REVISED AND ENLARGED



95-092
5/3/04

NEW YORK
HENRY HOLT AND COMPANY

1889

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PREFACE.

THE issue of a second edition of this book calls for very little modification of what was said in the preface to the first.

The object of it, as then stated, is to enable pupils to gain some real and living knowledge of that part of English which came from Greek, without at the same time compelling them to waste time and brain-tissue in "mental discipline" of doubtful value. Let it be said at once, however, that the writer has no faith in royal roads to learning; does not profess to have compounded an educational nostrum which will, in a few weeks' time, electrify a boy or girl into the mastery of a difficult tongue; and does believe heartily in giving an important place in our educational system, for some generations yet, to the patient and thorough study of the Greek language and literature. This book is not intended to lessen the number of those who shall enter upon such a course of study, indeed it is hoped that it may increase that number. Yet it is not a sufficient introduction to the reading of a classic author, and hence is not a rival of the various excellent First Lessons in use.

It merely attempts to teach that minimum which even those who wish to banish the study of Greek from our schools would admit can least easily be spared; and it is written in the belief that that portion is absolutely essential to a ready command of a full English vocabulary.

The Greek element in the English employed in any conversation or writing on a high intellectual plane, is not only large, but includes many of the key-words to the thought. He to whom those key-words are alive with meaning enjoys

a great advantage. Many a man who thinks he has retained nothing whatever from his dreary coming of Greek grammar, and of half-understood Greek authors, except a lively sense of the exact meaning of such words as *cosmopolitan*, *agnostic*, *synthetic*, *anarchy*, *Russophobic*, nevertheless regards the firm grasp which he has on this portion of our speech as worth all it cost. But after all, how great the cost of this one acquisition has been! Surely this one result of the study of Greek can be attained in a fair degree without devoting to it years of time.

Yet mere dictionaries or etymological handbooks alone cannot give what is wanted. It is not enough to read or be told, even repeatedly, that *synthetic* is derived from such and such Greek words, and therefore has such and such a meaning. *The words in their Greek form, and with some fragment of their Greek associations*, must become somewhat familiar before one can be sensible of that grasp of their English derivatives which will enable one to use those derivatives fearlessly and correctly.

In putting these ideas into practice, the following considerations have been regarded:

The Latin element in English is of course vastly greater than the Greek, so that no one ought to take up the study of the latter until a good beginning has been made in the former. Accordingly a year's study of Latin is taken for granted. Pupils are supposed to have a notion of what a highly inflected language is, and to know the simplest principles of Latin syntax.

The material has been grouped about a grammatical outline, because, in the writer's judgment, based upon several years' experience in teaching beginners in Latin and Greek, such an outline is essential to the object in view. Thorough memorizing of a few inflections will save time and labor in the end, by enabling the pupil from the outset to make a certain limited use of the language on rational principles.

In no other way can the requisite familiarity with the Greek words be gained as easily. Besides, while the book is intended primarily for those who, without it, would never study Greek at all, those have also been kept in mind who will afterwards continue the study. Accordingly, also, the quantity of doubtful vowels is marked; the written accent is expected to be learned from the beginning, although all matter concerning it is put in smaller type; the dual number, though scarcely used in the exercises, is included in paradigms. Yet with the possible exception of the dual number, the learning of which is but a trifle, no feature whatever has been introduced which could involve labor outside of the main purpose, as set forth above. Thus the subject of contraction has been avoided, because it would have involved difficulties in the paradigms. In other respects, also, strict Atticism has been disregarded, because it would have obscured the relation of English derivatives to Greek originals. The non-Attic look thus given to some of the paradigms and exercises can do no harm to any one. In a few instances an uncommon or poetical construction has been employed, instead of one which, from the Greek point of view, would be preferable, merely because the former, from likeness to the English idiom, is easier, and can be used without explanation.

In selecting the vocabulary, no attempt has been made at an unattainable completeness. From the large number of Greek words that appear in English—far larger than one would suspect who has not given special attention to the matter—those have been rejected which seemed likely to be of least use for the purposes here indicated. Probably no two persons would entirely agree in making out such a list. But, with the exception of a very few words necessary to give a little more freedom in forming exercises, nothing has been admitted which does not appear in English. Some English derivatives included will be found beyond the comprehension

of young pupils. Nevertheless, if the Greek primitives are fixed in mind, some inkling of the meaning of these hard words will enter also. It will delight the child to discover that a long word, which looked so difficult, really has something about it that he can grasp; and when he gets old enough to comprehend the idea which the hard word stands for, a simple reminder that *hypothesis*, for instance, means *underputting* — *supposition*, will make that word at once a part of his intellectual property. The dividing line between purely technical terms and those which have passed into literature is often difficult to determine. A few of the former class can do no great harm. And those who take up the study of any branch of science, after a faithful use of this book, will find themselves already in possession of a large fraction of the Greek words which are found in scientific nomenclature.

In preparing the second edition every line has been carefully scrutinized, and few pages have escaped change. Some derivatives and many explanations of derivatives have been added, and one Greek word got rid of that is not used in English. The exercises have been slightly enlarged, and it is hoped otherwise improved. For the roughness still remaining in them the peculiar restrictions of the vocabulary must serve as an excuse.

It seems clearly my duty to repeat the statement of the preface to the first edition, that the idea of this book and its general plan were first suggested by Mr. Henry Holt. Despite his disclaimer (printed without my knowledge in a note to the first edition, and suppressed at my urgent request in this one), it remains true, that if the little volume accomplishes anything, to him primarily the credit will be due; although the writer is alone responsible for the working out of the plan in detail, a process which naturally involved considerable modification and development of the original germ.

Material has been taken freely from the Hadley-Allen Greek Grammar, and from various dictionaries and other works which it is hardly necessary to mention by name. Cordial thanks are due to Professor B. Perrin for valuable assistance, and also to Mr. Henry Holt, Professor T. D. Seymour, and Professor B. G. Wilder for helpful criticism and suggestions.

YALE COLLEGE, October, 1889.

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THE GREEK IN ENGLISH.

INTRODUCTION.

WHY EVERY ONE SHOULD KNOW SOMETHING OF GREEK.

EVERY person who begins this book is supposed to have already studied Latin a little. Now before going very far in the study of Latin, every student must have begun to notice that a great many Latin words looked like English words. Not exactly like English words, perhaps; and of course it was found that many more Latin words were quite unlike English, and were rather hard to remember because their forms were new and strange. And yet it was plain that *rex*, *reg-is*, was somewhat like *reg-al*; and *miles*, *milit-is*, like *milit-ary*; *virgo*, *virgin-is*, like *virgin*; *animal* like *animal*; *stella* like *constellation*; *agricola* like *agriculture*; and a great many other resemblances of the same kind appeared as the study continued. In cases like these, too, the English words not only look and sound like the Latin words, but there is plainly some connection in meaning also. For instance,

agriculture is the work of *agricolæ*, *farmers*; a constellation is made up of a number of *stellæ*, *stars*; *templum* means *temple*; virtuous means having *virtus*, *virtue*; "my paternal house" means the house of my *father*, *pater*: and so on. Of course such a great number of resemblances in both form and meaning of words could not possibly be accidental. There must be some reasonable explanation; and the most natural one is that *one language inherited or borrowed words from the other*. As Latin is some centuries older than English, plainly English must be the borrower in this case. And now, on tracing back the history of our tongue a few centuries, we see beyond question that our explanation is the true one: that there was a time when the people who spoke English—and especially those who wrote English—felt a need of more words, and that they took the words they wanted, in great part, directly from Latin.

One might ask, Why did these people go to the Latin rather than to any other language to borrow words? Or, indeed, why did they not make their new words out of the stock which English already had, by putting together the old words in new combinations? For that was the way in which the Germans, for instance, and the Greeks, and the Romans to some extent, made the new words which they wanted. To answer such questions fully would take too much time, and might not be easy; but a part of the reasons can be quickly given.

England had been conquered by the Normans, who spoke a form of French. Although the conquerors could not compel the mass of the people to learn French, yet they were strong enough in numbers and influence to bring into English a great many French words. The English language, then, at the time we speak of, had become mixed, as the people had; and the new part of the language, like the new part of the people, was French. Now French is mainly derived from Latin — is a sort of corrupted or changed form of Latin; and everybody was used to that kind of Latin words in every-day speech. This circumstance would of itself naturally open the door a little way for other Latin words.

Then again the old Latin was at that time a sort of common tongue for all educated people. Everybody who studied at all studied Latin; everybody who could read at all read Latin; books were generally written in Latin all over Europe as well as in England. As Latin, then, was so generally understood, a speaker or writer, if he wanted a new or more dignified word, might very naturally help himself to a Latin one. This went on until our language, especially the part of it used in serious and thoughtful speech and writing, is quite largely borrowed from the language of the Romans; and besides, the custom of thus borrowing and forming new words has become firmly fixed, and the process is still going on. And this is one great reason why the study of Latin in

school is so necessary. No one can know English well without knowing something about Latin. Every one who begins the study of this book can already partly see, from his or her own experience, the truth of this statement.

And with Greek the case is pretty much the same. Some Greek words have come into English through Latin. For the Romans learned much of their civilization from the Greeks. The very alphabet was taught them by the Greeks, whose literature the Romans translated and imitated; and along with every art or science partly or wholly learned from Greece — such as painting, sculpture, geometry, medicine, architecture — there came into the language a larger or smaller number of Greek words connected with that branch of knowledge. These words, then, were a part of the Latin language, and were taken thence into English as readily as other Latin words.

Besides this, for several hundred years now Greek and Latin have been studied together a great deal. This was natural, because the civilization which our ancestors learned from the Romans was so largely, as was just said, Greek in its origin. People saw that it was worth while to go back to the source, and become acquainted at first hand with the works of that remarkable people with whom the progress of the modern world began. Hence, after the custom of borrowing Greek words through Latin was once fixed, it seemed quite nat-

ural to take a step farther and borrow from the Greek directly. This step was made all the easier because new compounds and derivatives were not freely made in Latin, but in Greek they were made with the greatest freedom. Thus it came about that if Latin could not give just the word desired, nor Greek either, two Greek words would be put together into a new word that no Greek ever heard of. Many of our scientific terms, like *thermometer* and *telephone*, are of this last sort.

In all these ways, then, Greek words have come over into English: and however much we might wish to get them out, we cannot do it. In fact new ones are all the while being brought in, and our need for new words will probably continue for a long time to be supplied largely from Greek. The only thing for us to do is to learn these words as soon as we can, if we wish to understand what thinking people are talking about. With some of them we make a partial acquaintance pretty early. *Arithmetic*, *geography*, *poetry*, *music*, *telephone*, *type*, *dialogue* — these all came from Greek: and all readers of this page have some idea of what these words mean. But one has a better idea of their meaning if he knows also what the Greek words mean. Besides, it is very interesting to follow words back to their origin — to know, for instance, just what is the original meaning of *heliotrope*, *acrostic*, *George*, *tropic*, *crystal*, and a host of other words, even though one may have already a pretty good notion of their present significance.

And then, as one comes to read more, and tries to find out what wise people are thinking, and all sorts of people are talking about, scores of less familiar words taken from Greek present themselves — some among them not very short — which one must understand clearly in order to know at all what the writer's thought is.

Thus it becomes necessary to learn something of Greek, if we wish to thoroughly know one important part of our own language. In order to grasp the thoughts which are expressed by some of these words of Greek origin, and in order to tell them to others, we must learn enough of Greek to become familiar with those words.

I. WRITING, PRONUNCIATION, TRANSLITERATION.¹

ALPHABET.

1. Greek is written with the following twenty-four letters:

Form.		Name.		Sound.
A	<i>α</i>	<i>ἄλφα</i>	<i>alpha</i>	<i>a</i> in <i>father</i>
B	<i>β</i>	<i>βῆτα</i>	<i>beta</i>	<i>b</i>
Γ	<i>γ</i>	<i>γάμμα</i>	<i>gamma</i>	<i>g</i> in <i>go</i>
Δ	<i>δ</i>	<i>δέλτα</i>	<i>delta</i>	<i>d</i>
E	<i>ε</i>	<i>ἐ ψιλόν</i>	<i>epsilon</i>	<i>ē</i> in <i>met</i>
Z	<i>ζ</i>	<i>ζῆτα</i>	<i>zeta</i>	<i>dz</i> or <i>z</i>
H	<i>η</i>	<i>ἦτα</i>	<i>eta</i>	<i>ē</i> in <i>prey</i>
Θ	<i>θ ϑ</i>	<i>θῆτα</i>	<i>theta</i>	<i>th</i> in <i>thin</i>
I	<i>ι</i>	<i>ἰῶτα</i>	<i>iota</i>	<i>i</i> in <i>machine</i>
K	<i>κ</i>	<i>κάππα</i>	<i>kappa</i>	<i>k</i>
Λ	<i>λ</i>	<i>λάμβδα</i>	<i>lambda</i>	<i>l</i>
M	<i>μ</i>	<i>μῦ</i>	<i>mu</i>	<i>m</i>

¹ Sufficient explanation—and that often means a great deal of explanation—should always be given in class before the pupils are required to learn a lesson. The alphabet must of course be memorized at the beginning. For the rest of this chapter it will be enough to read it over in class with explanatory comments (a process which may require two or three recitation hours), and then go on to Chapter II. Abundant opportunity for practice in writing, pronunciation, and transliteration will be furnished by the declensions and exercises.

Form.		Name.		Sound.
N	ν	νῦ	<i>nu</i>	<i>n</i>
Ξ	ξ	ξῖ	<i>xi</i>	<i>x</i>
O	ο	ὀ μικρόν	<i>omicron</i>	ō in <i>obey</i>
Π	π	πῖ	<i>pi</i>	<i>p</i>
P	ρ	ῥῶ	<i>rho</i>	<i>r</i>
Σ	σ ς	σίγμα	<i>sigma</i>	<i>s</i> in <i>see</i>
T	τ	ταῦ	<i>tau</i>	<i>t</i>
Υ	υ	ὕ ψιλόν	<i>upsilon</i>	{ French <i>u</i> German <i>ü</i>
Φ	φ	φῖ	<i>phi</i>	<i>ph</i>
X	χ	χῖ	<i>chi</i>	German <i>ch</i>
Ψ	ψ	ψῖ	<i>psi</i>	<i>ps</i>
Ω	ω	ὦ μέγα	<i>omega</i>	ō in <i>no</i>

a. At the end of a word ς is written; elsewhere, σ.

2. In ancient times only the capitals were used: but as writers tried to make the letters in the easiest way, they gradually changed the capitals to the smaller forms, and now both are used. It was said in the Introduction that the Romans learned the alphabet (*ΑΒΓΔΕ ΖΗΤΑ*, or A B C) from the Greeks. This occurred at a time when some of the capitals had slightly different forms from those here given: and our alphabet was borrowed from the Latin, with some changes. Hence many of our letters are like the Greek, but not all.

a. By marking in the list and writing out a few times those Greek letters which are unlike the English equivalents, the pupil can memorize them without much difficulty. Copying out the Greek names of the letters in Greek characters will also be useful. Observe that the Greek *name* of each

letter begins with the *sound* of that letter. Observe also the force of our word **delta** from the shape of the capital letter, and how it happens that the phrase “**alpha** and **omega**” means *the beginning and the end*, and that **iota** means *a very small quantity*. (**Jot** is a corrupted form of **iota**.)

3. Every letter (except *a subscript* : see 5, b) is sounded: there are no silent letters.

4. Of the vowels, *ε* and *ο* are always *short* in quantity—that is, were pronounced by the Greeks in less time than the long vowels; *η* and *ω* are always *long*—that is, had more time given them in pronunciation. The others, *α*, *ι*, *υ*, are sometimes long and sometimes short. In this book the long *ᾱ*, *ῑ*, *ῡ* will be printed with a straight mark over the letter: short *α*, *ι*, *υ* will be left unmarked.

5. The diphthongs (*δι-φθογγαί* *double sounds*; see 96, 1) are

<i>αι</i> ,	<i>ει</i> ,	<i>οι</i> ,	<i>αυ</i> ,	<i>ευ</i> ,	<i>ου</i> ,
<i>ᾱ</i> ,	<i>ῡ</i> ,	<i>ω</i> ,			<i>υι</i> .

α. Originally the sounds of the diphthongs were made by simply pronouncing the separate vowels closely together, in one syllable. But some of the diphthongs are not usually sounded so now. We may pronounce

<i>αι</i> like <i>i</i> in <i>fine</i> ,	<i>αυ</i> like <i>ow</i> in <i>now</i> ,
<i>ει</i> like <i>ei</i> in <i>rein</i> , ¹	<i>ευ</i> like <i>eu</i> in <i>feud</i> ,
<i>οι</i> like <i>oi</i> in <i>oil</i> ,	<i>ου</i> like <i>ou</i> in <i>you</i> ,
<i>υι</i> like <i>we</i> .	

ᾱ, *ῡ*, *ω* are pronounced like *ᾱ*, *ῡ*, *ω*, as if *ι* were not there.

¹ Many, however, pronounce *ει* like *ei* in *height*.

b. This silent *ι*, written below the other letter, is called *ι subscript* (Latin *sub-scriptus*, *written below*). When the first vowel of a diphthong containing *ι subscript* is written as a capital, *ι* is written on the line: ΩΙΔΗΙ = Ὠιδῆι = ᾠδῆι.

6. The *consonants* are pronounced like the corresponding English consonants, with two or three exceptions, as follows:

a. Gamma (γ) before κ, γ, χ, or ξ is sounded like *n* in *anger*, *ink*, and is represented by *n* in English words from the Greek: ἄγκυρα (Latin *ancōra*), *anchor*. When sounded in this way, γ is called *γ nasal* (Latin *nasus*, *nose*), because all the breath used in making the sound comes out through the nose. For the same reason μ and ν are called *nasals*.

b. Chi (χ) is now pronounced like German *ch*, and English has no corresponding sound. It is between the sound of *k* and that of *h*. One should begin by pronouncing it as *h*, and gradually learn to roughen the sound sufficiently.

c. Zeta (ζ) is pronounced like *dz*.

BREATHINGS.

7. With every initial vowel is written one or the other of two marks called *breathings*. The *rough breathing* (̣) is pronounced like our *h*; the *smooth breathing* (̅) is not pronounced at all, but merely shows that the vowel to which it belongs has no *h* sound before it. These breathings are written *over* a small vowel, but *at the left* of a

capital: ὥρᾱ (Latin *hora*) *season*, Ὅμηρος **Homer**. Initial ρ also has the rough breathing: ῥήτωρ (*rhetor*) *a public speaker*. Double ρ is sometimes written ῥῥ, and is represented by *rrh* in English: κατάρρους **catarrh**.

a. A diphthong takes the breathing over the *second* vowel: ἀντὺς *self*. But ι *subscript* does not take the breathing: Ἅιδης **Hades**, ᾠδή *song*.

SYLLABLES.

8. Every vowel or diphthong, with or without one or more consonants, makes a separate syllable: ὑ-γί-ει-α *health*. The last syllable of a word is called the *ultima*; the next to the last, the *penult*; the syllable before the penult, the *antepenult*.

ACCENT.

9. The accented syllable in Greek is always marked, and for this purpose three signs, called *accents*, are used. These are:

the <i>acute</i> accent,	´	ποταμός,
the <i>circumflex</i> accent,	˘	τῶ ποταμῶ,
the <i>grave</i> accent,	`	τὸν ποταμόν.

These different accents mark differences in the ancient Greek pronunciation, but all are now commonly pronounced alike.

a. These accents are written over the *vowel* of the accented syllable; they are written over the *second* vowel of a diphthong, unless the second vowel is ι *subscript*. If the vowel has a breathing also, the *acute* and the *grave* are placed at the *right* of the breathing: the *circumflex* is placed *above* the breathing: ὁ μικρὸν, οἶ, ῥ. If the accented vowel is a capital, the accent, as well as the breathing, stands just before it: Ὅμηρος.

10. *a.* The acute accent can stand only on one of the last *three* syllables; the circumflex can stand only on one of the last *two* syllables, and only on a *long vowel* or *diphthong*.

NOTE. — When a vowel has the circumflex accent, therefore, it must be long, and the mark of length will be omitted in this book.

b. If the *ultima* has a *long vowel* or *diphthong*, the *acute* cannot stand on the *antepenult* nor the *circumflex* on the *penult*.

11. *The general rules of accent, accordingly, are:*

(1) A word with *short vowel* in the *ultima*, if accented

a. on the *antepenult*, has the *acute*: δίαίτα.

b. on a *short vowel* in the *penult*, has the *acute*: ἵππος.

c. on a *long vowel* or *diphthong* in the *penult*, has the *circumflex*: γλῶσσα.

d. on the *ultima*, has the *acute*: θεός.

(2) A word with a *long vowel* or *diphthong* in the *ultima*, if accented

a. on the *penult*, has the *acute*: σοφία, γλώσσης.

b. on the *ultima*, sometimes has the *acute* and sometimes the *circumflex*: φωνή, φωνῆς.

12. Final *-ai* and *-oi*, although long, have the effect of *short* vowels on the accent of the *penult* and *antepenult*: γλώσσαι, ἄνθρωποι.

13. An *acute* on the *ultima* changes to the *grave* when followed by another word in connected discourse: τήν, but τήν ὄρᾱν. This is almost the only use of the *grave* accent.

TRANSLITERATION.

14. Transferring words from a foreign alphabet into our own — respelling them in our own letters — is called *transliterating* them (Latin *trans*, across, and *litera*, letter). The natural way of doing this would seem to be simple. And for the most part the transliteration of Greek words into

English is in fact simple; but a few points need especial notice.

In the Introduction it was said that some Greek words have come into English through Latin, having been first borrowed by the Latins. Nearly all these words had been Latinized, that is, sufficiently changed in form to seem at home among other Latin words, before they were Anglicized or taken into English. Thus a fashion was set, as we might say, to be observed by any later comers from Greek into English. Again, not only were Greek and Latin studied together, but for a long time Greek was studied only *through* Latin. The Greek grammars were written in Latin, and in Greek vocabularies and dictionaries the definitions were given in Latin. Thus the fashion of treating borrowed Greek words as the Romans did — that is, of Latinizing them — was firmly established. At present this custom is not so closely followed with new words; but generally, in tracing out connections between Greek and English, we are obliged to notice what changes are due to this Latinizing process. All these changes will be fully illustrated, later, in connection with the derivatives in which they are found; but for convenience the following are summed up here:

a. Zeta (ζ), though pronounced *dz*, is represented by *z*.

b. Kappa (κ) is usually represented by *c*, which in Latin had the sound of our *k* although in later borrowings the more natural *k* is often used.

c. Upsilon (υ), if not part of a diphthong, is represented by y . When the Romans did most of their borrowing, υ had a sound between that of i in *machine* and u in *rule* (nearly the sound of French u or German $ü$), and that sound had no representative in the Latin alphabet. Therefore the Latins transferred the Greek letter itself, and Υ is the origin of our letter Y . Of course the *sound* of our y is very different; and after spelling the word in the Latin way, we pronounce it in the English way.

d. Chi (χ) is represented by *ch*, which, however, we generally pronounce in English like *k*.

e. The diphthong $\alpha\epsilon$ is represented by *ae*, which in Latin had nearly the same sound with *ai*.

f. The diphthong $\alpha\iota$ usually becomes *i*, sometimes *e*: for in the Roman period the pronunciation of $\alpha\iota$ changed from that of Latin *e* to that of Latin *i*.

g. The diphthong $\alpha\omicron$ becomes *oe*, which in Latin had nearly the same sound as *oi*. To represent better our own pronunciation, this *oe* is often changed to *e*.

h. The diphthong $\alpha\upsilon$ becomes *u* in words that have come through Latin, and *ou* in words taken from Greek directly.

i. Iota *subscript* is omitted in transliteration.

k. It was mentioned above (§) that ρ becomes *rh*, and $\rho\rho$ becomes *rrh*.

II. THE ARTICLE.

15. In Greek, as in Latin, nouns, pronouns, adjectives, and verbs are *inflected*; that is, their

forms are varied according to their relations to other words in the sentence. For example, leaving other parts of speech till later, *nouns* or *substantives* are *declined* to denote *case* and *number*; and *adjectives*, including the *article* *ὁ, ἡ, τό the*, are declined to denote *gender* also.

16. Greek has

a. Three genders: masculine, feminine, and neuter.

b. Three numbers: the singular for one object, the plural for more than one, the dual for two.

c. Five cases: the nominative, genitive, dative, accusative, and vocative.

17. The *definite article* *ὁ, ἡ, τό the* is declined in three genders and numbers, and in all the cases but the vocative. As the article may be used with any noun, it will be best to take this up before the nouns. It is declined as follows:

18.

	M.	F.	N.
Sing. Nom.	<u>ὁ</u>	<u>ἡ</u>	<u>τό</u>
Gen.	<u>τοῦ</u>	<u>τῆς</u>	<u>τοῦ</u>
Dat.	<u>τῷ</u>	<u>τῇ</u>	<u>τῷ</u>
Acc.	<u>τόν</u>	<u>τήν</u>	<u>τό</u>
Dual N. A.	<u>τώ</u>	<u>τώ</u>	<u>τώ</u>
G. D.	<u>τοῖν</u>	<u>τοῖν</u>	<u>τοῖν</u>
Plu. Nom.	<u>οἱ</u>	<u>αἱ</u>	<u>τά</u>
Gen.	<u>τῶν</u>	<u>τῶν</u>	<u>τῶν</u>
Dat.	<u>τοῖς</u>	<u>ταῖς</u>	<u>τοῖς</u>
Acc.	<u>τούς</u>	<u>τάς</u>	<u>τά</u>

19. The forms *ὁ, ἡ, ὅ, αὐ* [with a few other words of one syllable] have no accent of their own, but *lean forward* upon the following word, and hence are called *proclitics* (*πρό* *forward* and *κλίνω* *lean*). The article *the* in English, unless emphasized, is a proclitic, as are many other words. Thus when we say, "The boy has a jack-knife; he whittles," *the, a, and he* have no separate accent, but lean forward on the following words, very much as Greek proclitics do.

It will assist in remembering the forms to note that *all genitives and datives have the circumflex*, and that *all other forms* (except the proclitics) have the *acute*. In the dual number, which was not much used, the nominative and accusative of all genders are alike, and also the genitive and dative of all genders.

NOTE.—From this point on, unremitting practice is necessary both in writing and in reciting paradigms. In preparing these the pupil should first *copy out* a small group of forms (say the singular only, or even less), taking especial pains about the written *accent* and pronouncing each form *aloud*; then should close the book and write the same group from memory. Next let him compare his work with the printed forms, correct all mistakes, and try again; and so on, until the work can be written correctly from memory. Then let him take another group of forms, not so large but that one or two trials will enable him to master it; finally let the whole paradigm be taken together. The first attempts may perhaps be discouraging, because the alphabet, though really differing so little from our own, is unfamiliar. But a few days of careful practice will make a vast difference, and soon an entire paradigm can be mastered at one trial.

III. NOUNS: FIRST OR A-DECLENSION.

20. The *stem* of a noun is that part to which the *case-endings* are added in declension. Noun-stems (and also adjective-stems) are classified according

as they end in (1) a, (2) o, (3) a consonant or i or y. These three classes of stems are declined in three slightly different ways, named from the last letter of the stem:

The A-Declension, or *First Declension*.

The O-Declension, or *Second Declension*.

The Consonant-Declension, or *Third Declension*.

21. All stems ending in -ā- belong to the *a-declension*. The *feminines* have no case-ending in the nominative singular. The following are examples:

22.	ἡ (ὥρᾱ-)	ἡ (θεᾱ-)	ἡ (κεφαλᾱ-)
	season	sight	head
Sing. Nom.	ἡ ὥρᾱ	θεᾱ	κεφαλῇ
Gen.	τῆς ὥρᾱς	θεᾱς	κεφαλῆς
Dat.	τῇ ὥρᾱ	θεᾱ	κεφαλῇ
Acc.	τὴν ὥρᾱ-ν	θεᾱ-ν	κεφαλῇ-ν
Voc.	ὦ ὥρᾱ	θεᾱ	κεφαλῇ
Dual N. A. V.	τὼ ὥρᾱ	θεᾱ	κεφαλᾶ
G. D.	τοῖν ὥραιν	θεᾱιν	κεφαλαῖν
Plu. Nom.	αἱ ὥραι*	θεᾱι	κεφαλαί
Gen.	τῶν ὥρων	θεῶν	κεφαλῶν
Dat.	ταῖς ὥραις	θεαῖς	κεφαλαῖς
Acc.	τὰς ὥρας	θεᾱς	κεφαλᾶς
Voc.	ὦ ὥραι*	θεᾱι	κεφαλαί

a. For the accent of τὴν, τὼ, τὰς, see 13. For ὥραι, see 12 and 11, (1) c. (In ὥραιν and ὥραις, ai is not final.)

b. With the vocative the interjection ὦ O is often, though not always, used. It should not usually be translated.

23. All words of the *a-declension* are declined

alike in the *dual* and *plural*. In the *singular* all feminines originally had *-ā* in the nominative, and were declined like *ᾠπα*. But in many words this *-a* has been shortened in the *nominative*, *accusative*, and *vocative, singular*. Hence there are *two classes* of feminines. In this section we take up only the

24. *First Class of Feminines*. — These have a long vowel, *ā* or *η*, in the last syllable throughout the singular.

a. Long *ā* is retained after *ε*, *ι*, or *ρ*: otherwise it is changed to *η* throughout the singular.

Accent of Nouns.

25. The accent of a noun remains, in all the forms, on the same syllable as in the *nominative singular*, or as near that syllable as the *general rules of accent* (10, 11, 12) allow.

26. An *accented ultima* in general takes the *acute*; but

27. in the *pentads* and *doctes* of all numbers a *long ultima*, if *accented*, takes the *circumflex*.

28. Further, in the *α-declension* only, the *genitive plural* always has the *circumflex* on the *last syllable*.

a. This is because the stem-vowel *-ā* and the ending *-ων* were contracted to one syllable, so that *-āων* became *-ῶν*.

29. Vocabulary.¹

ῆ ἀκμή, -ῆς	summit, prime (acme).
ῆ βοτάνη, -ης	grass, herb (botan-y).

¹ It will assist in learning the vocabularies to read over carefully, in connection with each one, the corresponding section of Notes on Derivatives, at the end of each chapter: those notes, however, should not be required to be *learned* until after the preceding Exercises have been translated.

ἡ γῆ, γῆς, γῆ, γῆν	earth, land (ge-o-graphy).
γράφω	I write (geo-graph-y).
ἐν, ¹ prep. w. <u>dat.</u> only,	in.
ἔχω	I have.
ἡ ἥβη, -ης	youth (Hebe, goddess of youth).
ἡ θεά, -ᾱς	sight, <u>show</u> (thea-tre).
ἡ κεφαλή, -ῆς	head (cephal-ic).
πάλιν, adv.,	again, back (palin-ode).
περί, prep. w. <u>gen.</u> ,	about, concerning.
τί, pron.,	what?
ἡ ὥδή, -ῆς	song, ode.
ἡ ὥρα, -ᾱς	season, appointed time (hour).

30. Exercises.

I. Translate into English.

1. Τῆς ὥδης.²
2. ἐν τῇ γῇ.
3. ταῖς βοτάναις τῆς γῆς.
4. τὴν βοτάνην ἔχω.
5. κεφαλὴν ἔχω.
6. τί³ γράφω ;⁴
7. τί γράφω περὶ τῶν βοτανῶν ;
8. περὶ τῆς γῆς γράφω (ge-o-graph-y).
9. περὶ τῶν ὥρων γράφω (hor-o-graph-y).
10. ἐν τῇ ἥβῃ τῆς γῆς.

II. Translate into Greek.

1. In the prime of youth.
2. I write songs in the season of youth.
3. I write about the season of the herbs.
4. I write the song again (palin-ode).
5. What have I in my (Greek idiom *in the*) head

¹ Proclitic: see 19.

² Unless other directions are given, the cases may be translated as in Latin.

³ Τί never changes its acute accent to the grave.

⁴ The mark of interrogation in Greek is like our semicolon.

(en-cephal-on)? 6. I write an ode about the show.

31. Notes on Derivatives.¹

1. Hints have been given as to a few English derivatives from words in the above vocabulary. For instance, *acme* comes to us with only the change of *κ* to *c* (see 14, *b*), and its meaning is about the same as that of *ἀκμή*.

2. *Botan-ist* and *botan-ic* remind one at once of *botan-y*, and usually we need not stop to mention more than one member of a family in which the family resemblance is so plain. We shall see later that the endings *-ic* and *-ist* are themselves of Greek origin, *-ic* making adjectives and *-ist* making nouns

¹ The entire class should have ready access to at least one unabridged English dictionary, as the Imperial, Webster's or Worcester's. Before leaving a chapter all English derivatives — the words partly or wholly in full-face type — should be looked up, and the connection between their present meanings and the Greek originals clearly understood. In many cases this connection is explained in this book; but often it is only hinted at and left to be brought out in class. This course has been followed because a little independent work on the part of the scholar, *constantly directed and aided by suggestions and questions from the teacher*, is the best possible method of arousing interest and fixing indelibly in the pupil's mind just those facts which it is the object of this book to teach. To repeat, then, constant use of the dictionary, with constant help and questioning on the part of the teacher, must on no account be neglected.

With some classes it may be thought best to omit, until review, a few derivatives whose connection with their primitives is not easily made clear.

that denote persons (see 78. 11, and 86. 11). We shall also find that often, as in *botan-y*, the final vowel of a Greek stem is dropped off, for ease of pronunciation, in derivatives or compounds.

3. *Ge-*, meaning *earth* or *land*, appears in several words, such as *ge-o-logy* (see 50. 11., 5), *ge-o-metry* (see 57. 4), *apo-gee* (see 57. 1). The *-o-* in *ge-o-graphy*, *geology*, *horography*, seems to have no business there: yet we shall find that the same syllable has been put between the two parts of a large number of compounds, in which it has no more meaning than a hyphen. (See 51. 1.)

4. *Graph-ite* is a substance used in pencils for *writing*, the syllable *-ite* being our remnant of an ending which denotes merely a vague connection. (Compare *dynam-ite*, 94.) *Graph-ic*, in some of its uses, goes back to another meaning of *γράφω*, namely, *draw* or *paint*. We shall meet the syllable *-graph-* frequently. For *-gram*, see 91. 4.

5. *En-cephal-on*, a more learned and scientific name for *brain*, shows the change of *κ* to *c*, and shows also the form *cephal-* which *κεφαλή* takes in several scientific words, such as *cephal-ic*, *pertain-ing to the head*, *a-cephal-ous* (see 60. 3, *b*), *headless*, *cephal-algia* (see 110. 2), *headache*.

6. *Πάλιν* appears in *palin-drome* (see 51. 3), *palin-genesis* (see 96. 3), and *palim-psest*. In *palim-psest* (*παλίμ-ψηστον*) the *m* takes the place of *n* for ease of pronunciation before a *p*-sound: the second part is from a verb, *ψάω*, meaning *to rub*. Parchment was costly, and hence was often used a second

time, the old writing being *rubbed off again* : but this process still left faint traces of the older writing, and some very valuable ancient books have been recovered from palimpsests.

7. Several rather common words contain $\omega\delta\eta$ as one element : such are *mel-ody* (see 100, 8), *par-ody* (see 46, 5), *pros-ody*, and *rhaps-ody* ; and also, with a change which obscures the form of $\omega\delta\eta$, *trag-edy* ($\tau\rho\alpha\gamma\omega\delta\iota\acute{\alpha}$, Latin *tragoedia*), and *com-edy* ($\kappa\omega\mu\omega\delta\iota\acute{\alpha}$, Latin *comedia*). The significance of the first part of *rhaps-ody*, *trag-edy*, and *com-edy* is uncertain.

8. From $\omega\rho\acute{\alpha}$ was taken the Latin *hora* ; and from *hora*, through a French form, is derived the English *hour*. Then directly from Greek we have (with the inserted hyphen-like $-o-$) *hor-o-loge* (see 51, 5, *a*), *hor-o-scope* (see 74, 2), *hor-o-meter* (see 57, 4).

IV. Ω -VERBS : PRESENT INDICATIVE AND INFINITIVE ACTIVE.

32. *Present Indicative Active.*

Sing. 1	$\gamma\rho\acute{\alpha}\phi\omega$	<i>I write</i>
2	$\gamma\rho\acute{\alpha}\phi\epsilon\iota\varsigma$	<i>you write</i>
3	$\gamma\rho\acute{\alpha}\phi\epsilon\iota$	<i>he (she, it) writes</i>
Dual 2	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\omicron\nu$	<i>you (two) write</i>
3	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\omicron\nu$	<i>they (two) write</i>
Plu. 1	$\gamma\rho\acute{\alpha}\phi\omicron\mu\epsilon\nu$	<i>we write</i>
2	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\epsilon$	<i>you write</i>
3	$\gamma\rho\acute{\alpha}\phi\omicron\upsilon\sigma\iota$	<i>they write</i>

Present Infinitive Active.

$\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu$ *to write*

33. Most Greek verbs are conjugated in the present tense like *γράφω*, and are called, from the ending of the first form, *ω*-verbs. Besides the singular and plural they have a second and third person dual, but no first person dual.

a. The accent of the verb, with but few exceptions, stands *as far from the end of the word as possible*; that is, on the *penult*, if the ultima has a long vowel or diphthong, otherwise on the *antepenult*, if there is an antepenult.

34. Vocabulary.

<i>ἀκούω</i>	<i>hear</i> (acou-stic).
<i>εὖ</i> , adv.,	<i>well</i> (eu-phony).
<i>ἡ ἱστορία</i> , -ᾱς	<i>history, story</i> .
<i>μανθάνω</i> (root <i>μαθ</i>)	<i>learn</i> (math-ematics).
<i>ἡ μηχανή</i> , -ῆς	<i>machine</i> (mechanic).
<i>οὐ</i> , <i>οὐκ</i> , <i>οὐχ</i> , ¹ adv.,	<i>not</i> .
<i>ἡ σχολή</i> , -ῆς	(1) <i>leisure</i> , (2) <i>school</i> .
<i>σχολάζω</i> (fr. <i>σχολή</i>)	<i>have leisure</i> .
<i>τῆλε</i> , adv.,	<i>at a distance, far</i> (tele-phone).
<i>ἡ φωνή</i> , -ῆς	<i>sound, voice</i> (tele-phone).
<i>φωνέω</i> (fr. <i>φωνή</i>)	<i>sound</i> (phon-ograph).
<i>ἡ χεὶρ</i>	<i>hand</i> (chir-ography).

35. Exercises.

I. Translate into English.

1. *Τῇ μηχανῇ² τῆλε τὴν φωνήν* (tele-phone)

¹ Proclitic (see 19). The form *οὐ* is used before a *smooth* word, *οὐκ* before a *smooth* breathing, *οὐχ* before a *rough* breathing.

² Translate, *By means of*, etc. The dative is used in Greek, like the Latin ablative, to denote *means* or *cause*.

ἀκούομεν. 2. ἡ μηχανὴ τῆς φωνῆς γράφει (phonograph). 3. ἐν τῇ σχολῇ ἡ χεὶρ γράφειν (chirography) μαθαίνει. 4. οὐ σχολάζεις ἐν τῇ σχολῇ; 5. ἡ ῥῶδὴ εὖ φωνεῖ (euphony). 6. οὐ σχολάζομεν ἀκούειν τὴν ἱστορίαν. 7. τι μαθαίρετε περὶ τῆς γῆς; 8. αἱ ῥῶδαι οὐκ εὖ φωνέουσι.

II. Translate into Greek.

1. The machine writes at-a-distance (tele-graph).
 2. They have-leisure in youth. 3. What are you writing? 4. What do you hear? 5. They are writing the history (histori-o-graph-er) of the machines. 6. They have herbs. 7. We are writing the sounds (phon-o-graphy). 8. We hear songs in the season of the herbs. 9. Are you learning the song again?

36. Notes on Derivatives.

1. **Acoustic**, *pertaining to hearing*, is a clipped form of ἀκουστικός, an adjective with an ending which we shall meet frequently. The addition of an -s gives the noun *acoustics*, *the science of sounds, as heard*.

2. The adverb *eu* appears in the form *eu-*, with the force of *well, easy, good*, in a considerable number of words besides *euphony*. (See 51. 5. a: 60, 1.)

3. **Story** is merely a corrupted form of *history*, but has come to have a slightly different meaning. We speak of such forms as *corrupted* (literally *spoiled*), because at first the change was simply a

mistake, or blunder, due to carelessness or ignorance; but after a while the new form became common, accepted by every one, and general good usage makes a word entirely respectable and correct. These slight changes of form, followed often by a variation of meaning, are no small part of the growth and development of a language, and the process is all the time going on.

4. Μηχανή also is represented by two different forms. First it became in Latin *machina*; this became **machine** in French, from which the word was taken into English. Then more directly from Greek we have **mechanic** (μηχανικός), **mechanism**, with various derivatives and compounds.

5. A special meaning of σχολή was *leisure devoted to study*; this gave the Latin *schola*, from which we get **scholar** (Latin *scholāris*) and the corrupted form **school**. **Scholastic** (σχολαστικός), is from σχολάζω. Again, from σχολή is derived (with a changed but clearly related meaning) **σχόλιον** an *explanation, comment, scholium*. **Scholium** has the Latinized ending, -um for -ον. Finally, from σχολίον is derived **scholiast** (σχολιαστής), a *commentator*, especially one of those otherwise unknown commentators whose explanations are found on the margins of old Greek and Latin manuscripts.

6. **Phonetics** (from φωνή) is *the science of spoken sounds*, or the sounds of the human voice, and is thus to be distinguished from **acoustics** (see 36. 1). **Phonetic** (φωνητικός), is the corresponding adjective.

V. A-DECLENSION: SECOND CLASS OF FEMININES.

37. ἡ (σφαῖρᾱ-) ἡ (γλῶσσᾱ-) ἡ (διαίτᾱ-)

		ball	tongue	mode of life
Sing. Nom.	ἡ	σφαῖρᾱ	γλῶσσα	δαίτα
Gen.	τῆς	σφαίρᾱς	γλώσσης	διαίτης
Dat.	τῇ	σφαίρᾱ	γλώσσῃ	διαίτῃ
Acc.	τὴν	σφαῖρᾱ-ν	γλῶσσα-ν	δαίτα-ν
Voc.	ὦ	σφαῖρᾱ	γλῶσσα	δαίτα
Dual N. A. V.	τῶ	σφαίρᾱ	γλώσσα	δαίτᾱ
G. D.	τοῖν	σφαίρᾱιν	γλώσσαιν	δαίτᾱιν
Plu. Nom.	αἱ	σφαῖραι	γλώσσαι	δαίται
Gen.	τῶν	σφαιρῶν	γλωσσῶν	διαίτῶν
Dat.	ταῖς	σφαίραις	γλώσσαις	δαίταις
Acc.	τάς	σφαίρᾱς	γλώσσας	δαίτᾱς
Voc.	ὦ	σφαῖραι	γλώσσαί	δαίται

38. *The Second Class of Feminines* of the *a*-declension shorten long *ā* of the stem to short *a* in the *nominative*, *accusative*, and *vocative singular only*. In all other respects these nouns are like those of the First Class (see 22, 23, 24, *a*, 25–28).

a. In all the nouns of this class the accent is *recessive*, that is, stands as far from the end as the general rules of accent allow.

39. Vocabulary.

ἡ γλῶσσα (or γλῶττα), -ης	{ (1) <i>tongue</i> , (2) <i>language</i> (glossa-ry).
ἡ δαίτα, -ης	
ἡ μουσα, -ης	Muse.
ἡ μουσική, -ῆς	music.

ποιέω <i>pōio</i>	<i>make</i> (poet).
ἡ σφαῖρα, -ās	<i>ball, sphere.</i>
ἡ ὑγίεια, -ās	<i>health, good health</i> (Hygeia).
ἡ χίμαιρα, -ās	<i>she-goat</i> (chimaera).

40. Exercises.

I. Translate into English.

1. Ἔχουσι σφαῖραν. 2. ἡ χίμαιρα τὴν μουσικὴν ἀκούει. 3. αἱ μοῦσαι μουσικὴν ποιοῦσι. 4. τί ἐστι(ν)¹ (is) ἡ δίαυτα τῆς χιμαίρας; 5. ἡ γῆ ἐστι σφαῖρα. 6. αἱ μοῦσαι οὐ μανθάνουσι τὰς τῆς χιμαίρας ὥδ' αὖς, οὐδὲ (nor) αἱ χίμαιραι τὰς τῶν μουσῶν ὥδ' αὖς. 7. ὑγίαν ἔχομεν ἐν ἡβῃ.

II. Translate into Greek.

1. The she-goat by her (Greek idiom *by the*; compare 35, I. 1) mode-of-life has good-health. 2. We are learning about the mode-of-life of the muses. 3. We hear the language of the muse. 4. They are writing music. 5. The language sounds well. 6. He is making a ball. 7. Do you hear the music of the spheres?

41. Notes on Derivatives.

1. Γλῶττα appears, in the sense of *language*, in **poly-glōt** (**poly-** means *many*; see 91. 12). In later Greek γλῶσσα came to mean an *obsolete* or *foreign*

¹ After ἐστι and also after any word ending in -αι, ν is often added, whether the next word begins with a vowel or with a consonant. This is called *ν movable*.

word, requiring explanation, and then an *explanation* given for such a word. In this sense we have the form **gloss**, and the derivative **glossary**. The name γλωττῖς, from γλωττα, was given (probably from the resemblance in shape) to the mouthpiece of a musical instrument like our clarinet; and Greek physicians applied the same term to the narrow upper end of the windpipe or **larynx** (see 76); the latter is the meaning of **glottis**.

2. The **muses** were goddesses of literature and the arts, and everything over which they presided was included under μουσική. Later, μουσική was restricted to the art of **music**, as we understand that term.

3. **Hemi-sphere** has for its first part ἡμι-, a Greek prefix meaning *half*, related to the Latin prefix *semi-*, and never used as a separate word. **Hemi-** forms part of many English scientific terms. In **sphere** and its derivatives, *ae*, the Latin equivalent of *at*, has been replaced with *e*. The change was made because the letter *e* represents more simply the sound which was given to *ae* in the English pronunciation of Latin. So in **diet** from διαίτα, and in **chimera**.

4. Ὕγιεια was personified as a goddess of health. **Hygeia**, the English word representing the later shortened Greek form. From the same word we have **hygiene** and **hygienic**.

5. The **chimaera** was a fabulous fire-spouting monster, with a *goat's* body, a lion's head, and a serpent's tail. Hence the word is often used for

any imaginary object of fear. It is usually spelled *chimera*, *e* taking the place of *ae*, as in *sphere* and *diet*. The adjective *chimerical* often does not imply fear, but only that the thing is fanciful and improbable or impossible. X

VI. A-DECLENSION: MASCULINES.

42.	ὁ (κριτᾱ-)	ὁ (βορέᾱ-)	ὁ (πολιτᾱ-)	
		<i>judge</i>	<i>north-wind</i>	<i>citizen</i>
Sing. Nom.	ὁ	κριτή- <u>s</u>	βορέᾱ- <u>s</u>	πολίτη- <u>s</u>
Gen.	τοῦ	κριτοῦ	βορέου	πολίτου
Dat.	τῷ	κριτῇ	βορέᾃ	πολίτῃ
Acc.	τὸν	κριτή-ν	βορέᾱ-ν	πολίτη-ν
Voc.	ὦ	κριτά <u>ᾱ</u>	βορέᾱ	πολίτα <u>ᾱ</u>
Dual N. A. V.	τὼ	κριτά		πολίτᾱ
G. D.	τοῖν	κριταῖν		πολίταιν
Plu. Nom.	οἱ	κριταί		πολίται
Gen.	τῶν	κριτῶν		πολιτῶν
Dat.	τοῖς	κριταῖς		πολίταις
Acc.	τούς	κριτάς		πολίτᾱς
Voc.	ὦ	κριταί		πολίται

43. Masculines of the *a*-declension are like the feminines, except in the following particulars:

a. They take the case-ending -s in the nominative singular.

b. The genitive singular ends in -ου.

c. Nouns in -της have in the vocative singular -τᾱ.

44. Vocabulary.

βάλλω	throw.
ὁ βορέας, -ου	north-wind (Boreas).
ὁ δεσπότης, -ου ¹	master, owner of slaves (despot).
κρίνω	judge.
ὁ κριτής, -ου	judge (critic).
παρά, prep. w. dat.	at the side of, beside (para-graph).
παρα-βάλλω	compare (literally, throw beside).
ὁ ποιητής, -ου	{ poet (literally, maker, from ποιέω).
ἡ παρα-βολή, -ης	comparison, illustration, parable.
ὁ πολίτης, -ου	citizen (polit-ics).
ὑπέρ, prep. w. acc.	beyond (hyper-critical).
ὑπερ-βάλλω	{ outdo, excel (literally, throw be- yond).
ἡ ὑπερ-βολή, -ης	{ excess, extravagance (literally, over-shooting), hyperbole .

45. Exercises.

I. Translate into English.

1. Ἡ χεὶρ τοῦ πολέμου βάλλει τὴν σφαῖραν.
2. παρὰ τῇ ὁδῇ γράφομεν (para-graph) μουσικὴν.
3. ὁ δεσπότης αὐτὸν σκλαβίζει βάλλει τὴν σφαῖραν.
4. τὴν γῆν σφαῖρᾳ παραβάλλομεν.
5. ὦ δέσποτα, οὐκ ἀκούεις τὴν τοῦ κριτοῦ φωνήν;
6. οἱ πολῖται οὐκ ἀκούουσι τὴν παραβολήν.
7. τὸ κριτὴν γράφετον παρὰ τῆς τῶν πολιτῶν ὑπερβολῆς.
8. τί ὑπὲρ τὸν βορέαν (hyper-borean) ἐστὶ (is, Latin *est*):

¹ Δεσπότης draw the accent back, in the vocative-singular: δέσποτα.

II. Translate into Greek.

1. The citizens are throwing ball again. 2. The master compares the head of the poet to a ball. 3. Have we a master? 4. Citizens, you hear the voice of the judges. 5. We do not judge the citizens. 6. They throw the ball beyond the master. 7. We are comparing the judges. 8. Citizen, you are learning the language of the poets.

46. Notes on Derivatives.

1. From the root of κρίνω and κριτής is derived the adjective κριτικός *capable of judging*, which gives us **critic**, **critical**, **criticise**, **criticism**; also κριτήριον *criterion*, and κρίσις *judgment, trial*, which gives us **crisis**.

2. From πολιτής we have not only **politics**, **political**, **politic**; but also (through πολιτεία, -ās *administration, form of government*) **polity**, **policy**, and the still farther shortened **police**.

3. The derivatives of βάλλω show the original form of the root with one λ, and often with a changed to ο, as in παραβολή and ὑπερβολή. In **parable** the ο, even, has been dropped, but the adjective **parabolical** is nearer to the Greek form. Another compound of βάλλω is δια-βάλλω *slander*, in which the force of the separate parts is not very clear. From δια-βάλλω come διαβολή *slander* and διάβολος *slanderer*. This latter was used especially as a title of Satan, and has been corrupted into **devil**; but, as with **parabolical**, the

adjective **diabolical** was taken more directly from the Greek form.

4. **Poet**, **poetry**, and **poesy** come to us through the Latin forms *poëta* and *poësis*, which have lost the *i* of the original Greek form. In Greek itself, however, ποιέω and its derivatives were often written and pronounced ποέω, etc., without *i*.

5. In a **par-ody** (παρῳδιᾶ, from παρὰ and ᾠδή; see 29 and 31, 7) the words of some writing are altered just enough to give them a laughable turn, while they still remind one of the original. Thus in reading the **paredy** one seems to hear the original, usually a poem, sounding *beside* it. **Paragraph** was used at first to denote a mark or note *written beside* the page, in the margin. Now it denotes especially the sign ¶, used to denote a break in the composition, and the beginning of a new line farther than usual from the margin; and, finally, the word stands for a *section* or *division* thus begun. **Para-** is an element in many scientific words.

6. The preposition ὑπέρ has the meaning *beyond* in a few English derivatives; thus **hyper-borean**, literally *beyond the north-wind*, and so *in the extreme north*. Secondly, in a number of derivatives the element **hyper-** denotes an *extreme degree*, or *too much*, of something, as in **hyper-critical**. (Compare with this the related Latin word *super-*, as in *super-natural*, *super-sensitive*.)

VII. O-DECLENSION: MASCULINES AND FEMININES.

47.	ὁ (ἄνθρωπο-) <i>man</i>	ὁ (μῦθο-) <i>tale</i>	ἡ (ὁδο-) <i>road</i>
Sing. Nom.	ἄνθρωπο- <u>ς</u>	μῦθο-ς	ὁδό-ς
Gen.	ἄνθρώπου	μύθου	ὁδοῦ
Dat.	ἀνθρώπῳ	μύθῳ	ὁδῷ
Acc.	ἄνθρωπο-ν	μῦθο-ν	ὁδό-ν
Voc.	ἄνθρωπε*	μῦθε	ὁδέ
Dual N. A. V.	ἄνθρώπω	μύθῳ	ὁδῷ
G. D.	ἀνθρώποιν	μύθοιν	ὁδοῖν
Plu. N. V.	ἄνθρωποι	μῦθοι	ὁδοί
Gen.	ἀνθρώπων	μύθων	ὁδῶν
Dat.	ἀνθρώποις	μύθοις	ὁδοῖς
Acc.	ἀνθρώπους	μύθους	ὁδούς

48. All stems of the second declension end in *ο*. Masculines and feminines¹ are declined alike.

a. The rules for the *accent* of nouns, given in 25-27, apply to all declensions.

49. Vocabulary.

ὁ ἄνθρωπος, -ου	<i>man</i> (anthropo-logy).
ὁ βίος, -ου	<i>life</i> (bio-graphy).
γινώσκω	<i>perceive, learn to know</i> (Gno-stic).
ἀνα-γινώσκω	{ <i>read</i> (originally <i>know again</i> , <i>re-cognize</i>).
ὁ δρόμος, -ου	<i>a running, race</i> (palin-drome).

¹ The number of feminine *-ο-* stems is not large, and only one, *ὁδός*, is used in *The Greek in English*.

καί	and.
ὁ κόσμος, -ου	{ (1) order, (2) ornament, (3) the universe, world (cosmos).
κοσμέω	adorn (cosmetic).
λέγω	speak, tell.
ὁ λόγος, -ου (fr. λέγω)	{ (1) word, (2) talk, discourse, (3) account, description (anthropo-logy).
ὁ μῦθος, -ου	tale, legend, myth.
ἡ ὁδός, -οῦ	{ road, way (odo-meter: see meter, 54).
ὁράω	see (cosm-orama).
ὁ φίλος, -ου	friend (phil-anthropy).
ὁ χρόνος, -ου	time (chrono-logy).
ἡ ψυχή, -ῆς	soul (Psyche).

50. Exercises.

I. Translate into English.

1. Οἱ ποιηταὶ τοῦτοι ποιέουσι. 2. τὸν βίον τοῦ κριτοῦ γράφομεν (bio-graphy). 3. φίλος γράφει τῶν φωνῶν λόγον (phon-o-logy) καὶ τῶν μύθων λόγον (mytho-logy). 4. φίλος ἀνθρώπων (phil-anthrop-ist) ἱστορίαν γράφει. 5. ἡ γλῶσσα τοῦ κριτοῦ εὖ λέγει. 6. ἀναγινώσκωμεν τῆς ψυχῆς λόγον (psych-o-logy). 7. ὁ πολίτης οὐ γινώσκει τὸν χρόνον. 8. ὁράετε τὸν ὁρόμον ἐν τῇ ὁδῷ; 9. τοὺς μύθους τῶν ποιητῶν ἀναγινώσκετε ἐν τῇ σχολῇ. 10. ἔχει ὁ κόσμος (3d meaning) ψυχήν;¹ 11. εὖ λέγει περὶ τοῦ (say his) φίλου.

¹ Certain ancient thinkers believed that it has.

II. Translate into Greek.

1. A citizen of the world (cosmo-polite) is reading an account of the times (chrono-logy). 2. The poets speak and we hear. 3. They are reading the tale of the chimera. 4. We hear the words of friends. 5. They read an account of life (bio-logy) and an account of the earth (ge-o-logy; see 31, 3). 6. The poet is making an ode about the soul. 7. The poets adorn the legends and write poems (ποιήματα). 8. The life adorns the man. 9. Do you see a man beside the road? 10. He is speaking about the race of a man and a she-goat.

51. Notes on Derivatives.

1. In bio-graphy, bio-logy, cosmo-polite, and chrono-logy, it is plain that the letter *o-* at the end of the first part of the compound belongs to the stem of that part, — βιο-, κοσμο-, χρονο-. The number of compounds in which the first member was an *o-* stem was very large, so large that the *o-* came to be carelessly regarded as a mere device for connecting the two parts of any compound. Hence the *-o-* was often inserted in other cases, where it is only a sort of spoken hyphen, connecting the two members, although the first member may have ended originally in *a-* or a consonant. (See 31, 3.)

2. The root of γιγνώσκω is γνο- or γνω-, related to our word *know*, in which the *k* was formerly pronounced. From this root was formed γνωστικός

"*knowing*," whence our word **Gnostic**. An ancient religious sect were called **Gnostics**, because they claimed to be particularly "*knowing*" on certain subjects. (For agnostic see 60. 3. b.) **Gnome** is also a derivative of *γνῶσκω*; certain imaginary beings were so called because they were supposed to *know* where mineral treasures were hidden in the earth.

3. **Δρόμος** appears in **palin-drome** (see 31. 6), and **dromedary**, which comes to us through a late Latin form *dromedarius*, *-echarius* being a combination of derivative endings.

4. **Κόσμος** appears in English in two meanings, which at first sight seem not very closely connected. First, from the meaning *ornament*, we get, through *κοσμία* and *κοσμητική*, the word **cosmetic**. Secondly, the visible universe was called *κόσμος*, as being an *orderly, well-arranged system*; and in this sense we have **cosmos**, from which **cosmic** and **cosmical** naturally follow. In **cosmo-polite**, **cosmo-politan** the first part, instead of including the entire universe, is restricted to the various countries of the earth. So in **cosm-orama**, of which the second part is from *ὁράω*.

5. *a.* The syllable *-log-*, representing *λόγος* in the sense of *discourse, account, description*, appears in many names of sciences, like those in the Exercises. In fact this element, preceded by an *-os*, is so familiar that there has even been formed from it the separate word **ology**, used most often in the plural as a rather humorous name for *the sciences*.

Eu-logy (see 36, 2) is *good talk, a speaking well*, about one; that is, praise. **Eu-logium** is a longer form of the same word; **eu-logize** is the corresponding verb. A **pro-logue** (πρό *before*, Latin *pro*) is something *spoken before*, as an introduction to a poem or play. (Compare **epilogue**, 68, 6.) A **hor-o-loge** (ὥρᾱ, see 31, 8) is an instrument which *tells the time*. Further, λόγος signifies that power of the mind which is exhibited in speech, namely, *reason*. From λόγος in this sense we have **logic** (λογική), *the science of reasoning*.

b. The preposition ἀνά, *up or along*, has taken on a variety of meanings, the connection of which is not so plain as might be wished. Like Latin *re-* (seen in *re-pel*, *re-novate*, *re-new*) it signifies *back* and *again*. Thus from ἀνα-γράφω *write back or again*, we have **ana-gram**, a word or phrase formed by *re-writing* in a different order, or *transposing*, the letters of another word or phrase. So **ana-chron-ism** is a *transposition or confusion* of the time (χρόνος) of events. In ἀνα-γγιγόνσχω the preposition has the force of *again*, and likewise in **ana-baptist**, one who holds that those baptized in infancy should be *re-baptized* when older (βαπτίζω *baptize*). Then in two or three phrases ἀνά was used in the sense of *according to*; one of these was ἀνὰ λόγον, in which λόγος also has a highly specialized sense, that of *reckoning* or *ratio*. From this phrase was formed the adjective ἀνάλογος **analogous**, applied to things which are to each other *according to a certain ratio*, or which are *alike in their rela-*

tions or circumstances. The neuter form ἀνάλογον gives us **analogon** or **analogue**, an analogous *word* or *thing*: **analogy** (ἀναλογία) is the *relation* between analogous things.

The prefix **ana-** is found in many scientific terms, and should not be confused with negative **an-**, for which see 60, 3, *b*.

c. The preposition **κατά** *down* is also much used in composition with meaning more or less changed. Thus **κατά-λογος** a *telling down*, as it were, that is *list*, **cata-logue**; **cata-comb** (κέμβη, -ης, *something hollow*), *underground* passages where the dead were deposited.

6. **Philo-**, **phil-**, and **-phile** are the representatives of φίλος, as in **phil-anthropy**, *love of mankind*, **phil-harmonic** (ἁρμονία *harmony*), **philter** (φίλτρον *love-charm*, or *means of producing love*), **philo-Turkish**, **Turco-phile**, **Slavo-phile**, **phil-hellenic** (Ἑλλην *a Greek*), and others. **Philo-logy** is etymologically *fondness for words* or *for language*; hence *the study of words* or *of language*, or in a larger sense, *the study of literature* and all that is expressed in language.

7. **Χρόνος** gives us **chronic**, applied to diseases that have lasted a *long time*, and **chronicle**, a *narrative of events in the order of time*.

8. **Psychic** (ψυχικός) is our adjective from ψυχή. **Psych-o-logy** is the *science* which treats of the nature and powers of the soul.

VIII. O-DECLENSION: NEUTERS.

52.	τὸ (μέτρο-) <i>measure</i>		τὸ (σκηπτρο-) <i>staff</i>
Sing. Nom.	τὸ	μέτρο-ν	σκηπτρο-ν
Gen.	τοῦ	μέτρου	σκήπτρου
Dat.	τῷ	μέτρῳ	σκήπτρῳ
Acc.	τὸ	μέτρο-ν	σκηπτρο-ν
Voc.	ὦ	μέτρο-ν	σκηπτρο-ν
Dual N. A. V.	τὼ	μέτρῳ	σκήπτρῳ
G. D.	τοῖν	μέτροιν	σκήπτροιν
Plu. Nom.	τὰ	μέτρα	σκήπτρα
Gen.	τῶν	μέτρων	σκήπτρων
Dat.	τοῖς	μέτροις	σκήπτροις
Acc.	τὰ	μέτρα	σκήπτρα
Voc.	ὦ	μέτρα	σκήπτρα

53. Neuters of this declension differs from masculines only in the *nominative, accusative* and *vocative, singular* and *plural*. In the singular these cases take the case-ending *-ν*; in the plural they change the stem-vowel *-ο* to *-α*. (Compare Latin *metrum*, *metră*.)

54. Vocabulary.

ἀπό, prep. w. gen. only, *from, away from* (apo-logy).
 τὸ δένδρον, -ου *tree* (rhodo-dendron).
 διά, prep. w. gen., *through* (dia-meter).
 ἐκ, ἐξ,¹ prep. w. gen. only, *out of, from* (Latin *ex*).

¹ Proclitic (see 19); ἐκ is used before a consonant, ἐξ before a vowel.

τὸ ἔργον, -ου	work (en-erg-y)
ἐστί(ν) ¹	he (she, it) is.
εἰσι(ν) ¹	they are.
ὁ ἥλιος, -ου	sun (helio-trope).
τὸ θεάτρον, -ου	theatre (place of seeing, θεᾶ).
τὸ θερμόν, -οῦ	heat (therm-al).
τὸ μέτρον, -ου	measure (meter, metr-ic).
τὸ ὄργανον, -ου (related to ἔργον)	{ instrument (organ).
περί, prep. w. gen., w. acc.,	about, concerning. around (peri-meter).
τὸ ῥόδον, -ου	rose (rhodo-dendron).
τὸ σκῆπτρον, -ου	staff, sceptre.
τρέπω	turn.
ὁ τρόπος, -ου (fr. τρέπω),	a turn (trope).

55. The verb-forms *ἐστί* and *εἰσι*, with a few other words, are *enclitics* (from *ἐν* and *κλίω lean*): that is, they usually have no accent of their own, but *lean on* the preceding word. As to accents in this connection we have the following rules:

a. The word before an enclitic. 1) If it has the *acute* on the *ultima*, does *not* change the acute to the grave: ποιητῆς ἐστί. 2) If it has the *circumflex* on the *penult*, or the *acute* on the *antepenult*, it takes also an *acute* on the *ultima*: σφαῖρά ἐστί, ὄργανόν ἐστί.

b. An enclitic of *two syllables* takes an *acute* on the *ultima*, if the *preceding* word has an *acute* on the *penult*: ῥόδον ἐστί.

56. Exercises.

I. Translate into English.

1. Ὁ ἄνθρωπος ἔχει ῥόδα ἀπὸ δένδρου (rhodo-

¹ See 40, I., 4, with note.

dendron). 2. ὁ ἐν τῷ θεάτρῳ¹ ἄνθρωπος ἔχει σκῆπτρον. 3. τί ἐστὶ τὸ μέτρον τῆς ὁδοῦ διὰ (dia-meter) τοῦ ἡλίου καὶ τὸ μέτρον τῆς ὁδοῦ περὶ (peri-od) τὸν ἡλίον (peri-helion): 4. ἐκ τοῦ ὁργάνου γιγνώσκομεν τὸ τοῦ θερμοῦ μέτρον (thermo-meter). 5. ὁ κριτὴς τρέπει τὴν (say his) κεφαλὴν ἀπὸ τοῦ ἡλίου. 6. ἐκ τοῦ βίου τὴν ψυχὴν ἀνθρώπου γιγνώσκομεν. 7. τοῖς τρόποις τῆς ὁδοῦ οἱ χ' ὁράετε. 8. οἱ ποιηταί εἰσι φίλοι. 9. οἱ φίλοι εἰσὶ ποιηταί. 10. οὐ τήλε ἀπὸ τοῦ θεάτρου δένδρον ἐστί. 11. οἱ φίλοι κοσμέουσι ῥόδοις τὴν τοῦ ποιητοῦ κεφαλὴν. 12. τί ποιεῖ τὸ θερμόν;

II. Translate into Greek.

1. You do not perceive the measure of the time (chrono-meter). 2. We see roses in the theatres. 3. The man makes a road around the earth (perigee). 4. The earth is far from the sun (aphelion²). 5. In work (energy), not in talk, is the way of the soul's health. 6. [There] is a tree beside the road. 7. On the tree is a rose. 8. The sun makes the rose. 9. I see the helio-trope (τὸ ἡλιο-τρόπιον) and the roses. 10. What is the measure of the staff? 11. The sun adorns the earth with roses. 12. The heat of the sun turns back the citizen from the road.

¹ Such a phrase standing between the article and its noun modifies the noun.

² Before the rough breathing ἀπό may lose its final vowel, and then takes the form ἀφ'.

57. Notes on Derivatives.

1. **Apology** ($\alpha\pi\omicron\lambda\omicron\gamma\iota\acute{\alpha}$, from $\alpha\pi\acute{\omicron}$ and $\lambda\acute{\omicron}\gamma\omicron\varsigma$) is literally a *talking off*, with which are connected *apologize* and *apologetic*. **Apo-logue**, though of the same derivation exactly, has a curiously different meaning. Usage often proves stronger than etymology in fixing the significance of words. **Apo-gee** has $\gamma\eta$ for its second part.

2. **Di-orama** is from $\delta\iota\omicron\phi\acute{\alpha}\omega$ (from $\delta\iota\acute{\alpha}$ and $\phi\acute{\alpha}\omega$) *to see through*. (Compare *cosmerama*, 51, 4, and *panorama*, 110, 11.)

3. **Exodus** ($\epsilon\lambda\theta\omicron\varsigma$) is from $\epsilon\chi$ and $\delta\acute{\epsilon}\delta\omicron\varsigma$, with Latinized ending *-us*. **Meth-od** ($\mu\acute{\epsilon}\theta\omicron\delta\omicron\varsigma$) also contains a fragment of $\delta\acute{\eta}\mu\eta$: the first part is the preposition $\mu\epsilon\tau\acute{\alpha}$ which with the accusative means *after*. As $\alpha\pi\acute{\omicron}$ before the rough breathing becomes $\alpha\phi$, so $\mu\epsilon\tau\acute{\alpha}$ becomes $\mu\epsilon\theta$. **Method**, then, is primarily a *way after*, or a *going after*, something: hence an *inquiry*, then the *systematic way* of making an inquiry or investigation.

4. The name **George** is our corruption of $\Gamma\epsilon\omicron\upsilon\gamma\eta\omicron\varsigma$, which goes back finally to an older form of $\gamma\eta$ and the root of $\epsilon\rho\rho\omicron\nu$, and so means *earth-worker*, *tiller of the soil*. In forming the compound, a peculiar change of vowels has taken place. A similar change has taken place in **geo-metry** ($\gamma\epsilon\omicron\mu\epsilon\tau\rho\iota\acute{\alpha}$), *land-measuring*: for the Greek science of **geometry** was used originally for measuring land. For **horo-meter** (also containing $\mu\acute{\epsilon}\tau\rho\omicron\nu$) compare 31, 8.

5. From $\eta\lambda\iota\omicron\varsigma$ come various scientific terms.

such as *heliacal*, *connected with the sun*, and *helio-meter*, originally an instrument for *measuring* the diameter of *the sun*.

6. Along with the *theatre* must be placed *amphitheatre*. The preposition *ἀμφι* *around, about*, is related to Latin *ambo, both*. In composition it often means (1) *on both sides*, (2) *double*. The latter is the force of *amphi-* in *amphitheatre* and also in *amphi-bious* (*βίος*), having a *double life*, that is, in the water and in air.

7. The *tropic* is the apparent *turning-place* of the sun. *Trophy* is a corrupted form of *τρόπαιον*, related to *τρόπος*. At the place where the enemy *turned in flight* during a battle, the Greeks piled up, or fastened on a tree, part of the armor taken from the enemy. This remained as a memorial of victory. (For variation of *ε* of *τρέπω* to *ο* of *τρόπος* compare *βάλλω*, 46, 3.)

IX. ADDITIONAL A- AND O-STEMS.

58. Vocabulary.

ὁ ἄγγελος, -ου	<i>messenger (angel).</i>
ἀγγέλλω	<i>report, announce.</i>
ὁ ἀδελφός, -οῦ	<i>brother (Adelphi).</i>
ὁ αὐλός, -οῦ	<i>pipe (hydr-aul-ic).</i>
ἐπί, prep. w. acc.,	<i>to (after verbs of motion).</i>
ὁ θεός, -οῦ ¹	<i>a god, God (theo-logy).</i>
ὁ ἵππος, -ου	<i>horse (hippo-drome).</i>

¹ The vocative singular of *θεός* is like the nominative. Compare Latin *deus*, vocative *deus*.

ὁ κρύσταλλος, -ου	ice (crystal).
ὁ κύκλος, -ου	circle (cycle, cyclone).
ἡ μορφή, -ῆς	form (morph-ology).
τὸ μουσεῖον, -ου ἢ μούσα)	{ house of the muses, museum.
ὁ παράδεισος, -ου	park (paradise).
ὁ πόλεμος, -ου	war (polemics).
ὁ ποταμός, -οῦ	river (hippo-potamus).
στέλλω	send.
ἀπο-στέλλω	send away.
ὁ ἀπό-στολος, -ου	envoy, ambassador (apostle).
ἡ ἐπι-στολή, -ῆς	letter (epistle).
ἡ τέχνη, -ης	art, skill (techn-ology).
ὁ τόπος, -ου	place (topo-graphy).
τὸ ὕδωρ	water (hydr-aulics).
ὁ φόβος, -ου	fear (hydro-phob-ia).

59. Exercises.

I. Translate into English.

1. Τὸ ὕδωρ ῥεῖ (flows) διὰ τοῦ αὐλοῦ (hydr-aulic, hydr-aulics). 2. ἄρδω τὸν ἵππον ἐν τῷ ποταμῷ (hippo-potamus). 3. οἱ ἀδελφοὶ φίλοι¹ (Phil-adelphia) εἰσὶ. 4. φίλος ἵππων (Phil-ly, Φίλιππος) περὶ τῶν τόπων γράφει (topo-graphy) τῶν² ἐν τῷ παραδείσῳ. 5. ὁ ποταμὸς ῥεῖ ἐν κύκλῳ (en-cycl-ical) περὶ τὸ μουσεῖον. 6. ὁ βορέης ποιεῖ κρύσταλλον ἐν ταῖς

¹ The article is omitted with a predicate noun; thus we can often distinguish the subject from the predicate noun when they stand side by side, as here.

² The repetition of τῶν shows that ἐν τῷ παραδείσῳ belongs to τόπων.

ποταμοῖς. 7. ὁ ἄγγελος ὁράει τὴν τοῦ θεοῦ μορφήν. 8. οἱ θεοὶ στέλλουσι(ν) ἀγγέλους ἐπὶ ἀνθρώπους. 9. οἱ ἀδελφοὶ (**Adelphi**) μανθάνουσι(ν) ἀναγινώσκειν τὰς ἐπιστολὰς τῶν ἀποστόλων. 10. οἱ ἀπόστολοι ἐπιστολὴν γράφουσι τῷ κριτῇ. 11. ὁ φόβος τοῦ κρυστάλλου τρέπει με (me) ἀπὸ τοῦ τόπου. 12. οἱ θεοὶ ἔχουσι τὴν φωνὴν καὶ τὴν μορφήν ἀνθρώπων (**anthropo-morphic**). 13. οἱ ἀπόστολοι ἀγγέλλουσι τοὺς τῶν ἀδελφῶν λόγους.

II. Translate into Greek.

1. The horses in the park are learning the art of war. 2. The messengers announce war. 3. He turns the horse in a circle around the park beyond the museum. 4. The water in the pipes is from the river. 5. The horses perceive the fear of the master. 6. We are reading an account of the arts (**techn-o-logy**). 7. Fear in war does not adorn the citizens. 8. You do not see the forms of the gods. 9. Have you letters from the brothers of the ambassador? 10. The arts adorn the life of men. 11. The letter reports the ambassador's words about war. 12. The heat of the sun sends-away ice from the rivers. 13. Do you see instruments of war in the museums? 14. The brothers perceive the skill of the citizens in war. 15. The ambassador's friend is in the messenger's place.

60. Notes on Derivatives.

1. As was said before (36, 2), the adverb *εἰ* often has in composition the meaning *good*. From

εὐ and ἄγγελος was formed the noun εὐ-αγγέλιον *good tidings*, which is also the meaning of our Saxon word *gospel*. In Latin this became *evangelium*, the sound of the combination of Greek letters εὐα- being best represented to the Roman ear by *eva-*, pronounced in the Roman way. *Evangelium* gave us *evangel*, *evangelical*, *evangelize*, etc., pronounced in our English way, which causes the first syllable to sound very different from the Greek εὐ.

2. **Philadelphia** is usually translated *brotherly love*; the verb φιλέω, from φίλος, is the common word signifying *to love*.

3. *a. Theology* is the science which treats of the nature of God, and his relation to his works. **Theist** and **theism** are formed from θεός, as *deist* and *deism* from Latin *deus*.

b. A-theist has for its first element the syllable *a-* (which takes the form *dis-* before a vowel), called *alpha privative* (Latin *privo, to take away*). This syllable has the force of *not* which *in-* and *un-* have in such words as *in-active* and *un-known*; in fact *a-* is the original form, related to our *negative in-* (from Latin) and *un-*, and might more fitly be called *negative a-*. Accordingly *a-theist* means *not-theist*. So from μορφή we have *a-morphous*, literally *shape-less*; from ἡδρῶν, *an-hydrous* *an-rhōpos* *water-less*; and from γαστήρ (see 51. 2), *a-gastrie*. Care is sometimes necessary in order to distinguish this *an-* followed by *a-* from the preposition *ana-* (see 51, 5, *b*).

c. **Apo-theosis** is formed directly from ἀπο-θέωω *deify*, which goes back to ἀπό and θεός. **Theo-dore** (θεο-δωρος *gift of God*) has for its second part δῶρον, -ον, *gift*. **Poly-theism** (see 91, 12) is a belief in *many gods*.

4. **Hippo-drome**, from ἵππος and δρόμος, literally *horse-race*, is mostly used of a *place* for a horse-race.

5. In **bi-cycle**, the syllable *bi-* is a Latin prefix meaning *double*. (For **tricycle** see 82, 8.)

6. **Morpheus** (from μορφή) was the god of dreams (literally the *shaper* or *fashioner*) and hence the god of sleep. From **Morpheus** in this latter sense we have *morphine*. In **meta-morphosis** (from μετα-μορφῶω *transform*) the preposition *meta* as is often the case, denotes a *change*. So also in **met-empsychosis** (μετ-εμ-ψύχωσις from μετά, *after*, and ψῦχῆ), the doctrine that the soul, after the death of the body which it inhabits, is reborn into another. **Anthropo-morph-ism** (ἄνθρωπος) is the representation of God in the *form* or with the *character* of *man*.

7. **Apo-stle** is another instance of a word which has lost the *e* of the Greek original, while its adjective **apo-stolic** has retained the vowel. (Compare **parable** and **parabolic**, **devil** and **diabolic**, 46, 3.) **Epistle** and **epi-stol-ary** are another similar pair. (With the variation of *e* to *o* in the derivatives of στέλλω compare the variation of *a* to *o* in the derivatives of βάλλω, 46, 3. See also 57, 7.)

8. Τέχνη gives us **technical**, *pertaining to an art*

or *trade*; **technique** (through the French), the *technical* or *material* part of an art, as distinguished from the intellectual and imaginative part, as in music or painting; **techn-o-logy**, a *description of the arts*; also **poly-technic** (see 91, 12).

9. ὕδωρ generally appears in English as **hydr-**. Examples are **hydra** (a portentous water-serpent on which grew two new heads for every one cut off), **hydr-ant**, **hydr-o-meter** (μέτρον), **hydr-o-graphy**, **hydr-o-phobia** (φόβος).

X. ADJECTIVES OF THE VOWEL DECLENSION.

61. These adjectives follow the second declension in the masculine and neuter, and the first declension in the feminine. Thus the nominative singular ends in -ος, -ᾱ (or -η), -ον (Latin -us, -a, -um).

wise.

Sing. N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῶ	σοφῇ	σοφῶ
A.	σοφόν	σοφήν	σοφόν
V.	σοφέ	σοφή	σοφόν
Dual N. A. V.	σοφώ	σοφᾶ	σοφώ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν
Plu. N. V.	σοφοί	σοφαί	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς
A.	σοφούς	σοφᾶς	σοφά

		<i>other.</i>		
Sing.	N.	ἕτερος	ἐτέρᾱ	ἕτερον
	G.	ἐτέρου	ἐτέρᾱς	ἐτέρου
	D.	ἐτέρῳ	ἐτέρῃ	ἐτέρῳ
	A.	ἕτερον	ἐτέρᾱν	ἕτερον
	V.	ἕτερε	ἐτέρᾱ	ἕτερον
Dual	N. A. V.	ἐτέρῳ	ἐτέρᾱ	ἐτέρῳ
	G. D.	ἐτέροιν	ἐτέραιν	ἐτέροιν
Plu.	N. V.	ἕτεροι	ἕτεραι	ἕτερα
	G.	ἐτέρων	ἐτέρων	ἐτέρων
	D.	ἐτέροις	ἐτέραις	ἐτέροις
	A.	ἐτέρους	ἐτέρᾱς	ἕτερα

62. The feminine singular always has a *long vowel* throughout; long *-ā* is retained after *ε*, *ι*, or *ρ*; otherwise it is changed to *-η*, as in the first class of feminine nouns. (See 24, *a*.)

a. In the nominative and genitive plural the feminine follows the accent of the masculine.

63. *Rule*. As in Latin, the adjective must agree with its noun in *gender*, *number*, and *case*.

64. The *relative pronoun*, ὅς, ἥ, ὅ *who*, is declined as follows.

	<i>Sing.</i>			<i>Plu.</i>		
N.	ὅς	ἥ	ὅ	οἳ	αἵ	ἅ
G.	οὗ	ἥς	οὗ	ῶν	ῶν	ῶν
D.	ὃ	ἣ	ὃ	οἷς	αἰς	οἷς
A.	ὃν	ἣν	ὃ	οὓς	ᾗς	ᾗς
	Dual N. A.			ῶ		
	G. D.			οἶν		

65. *Rule.* The relative pronoun agrees with its antecedent in *gender, number, and person*, but takes the *case* required by the construction of its own clause.

66. *Vocabulary.*

ἀγαθός, -ή, -όν	good (Agatha).
ἀντί, prep. w. gen.,	instead of.
τὸ ἄστρον, -ου	star (astr-al).
αὐτός, -ή, -ό ¹	{ -self; myself, himself, itself, etc. (auto-biography): pre- ceded by the article, same.
τὸ βιβλίον, -ου	
δοκέω	book (Bible).
ἡ ὥξα, -ης (fr. δοκέω),	think.
ἐπί, prep. w. dat.,	opinion (ortho-dox).
ἕτερος, -ᾱ, -ον	upon (compare 58 ἐπί).
κακός, -ή, -όν	other (hetero-dox).
ὁ λίθος, -ου	bad (eaco-phony).
μόνος, -η, -ον	stone (litho-graph).
νέμω	{ alone, only, only one (mono- gram).
ὁ νόμος, ² -ου (fr. νέμω),	
ὀρθός, -ή, -όν	dealt out, distribute (Nemesis).
	law (metro-nome).
	{ (1) straight, (2) upright, (3) right (as opposed to wrong) (ortho-dox).

¹ The neuter nominative and accusative singular of αὐτός; otherwise the word is declined like σοφός, but has no vocative form.

² Νόμος means, first, what is *dealt out* to one, and so what is held in use and possession; hence the meanings *custom, usage*, and finally *law*. For change of ε to ο compare 60, 7.

ὅς, ἥ, ὅ	who, that, which.
πωλέω	sell.
ὁ βιβλιο-πώλης, -ου	book-seller, biblio-pole.
σοφός, -ή, -όν	wise (theo-soph).
ἡ σοφία, -ās	wisdom (Sophia).

67. Exercises.

I. Translate into English.

1. Ὁ κριτὴς γράφει ἀγαθὸν βιβλίον περὶ τῶν νόμων. 2. ὁ ποιητὴς αὐτὸς γράφει (auto-graph) τὸν (his) βίον (auto-bio-graphy). 3. οἱ πολῖται οἱ τοὺς νόμους αὐτοὶ ποιοῦσιν, αὐτόνομοι (auto-nomous) εἰσι. 4. οὐ σχολάζομεν ἐπὶ λίθῳ τὸν νόμον γράφειν (litho-graph). 5. ὁ ἀπὸστολος ἔχει ἐπιστολήν, ἣ ἀγγέλλει τὴν δόξαν τῶν πολιτῶν. 6. ἐν χρόνῳ μανθάνουσιν ἀγαθὰ βιβλία ἀναγιγνώσκουν ἀντὶ κακῶν βιβλίων. 7. ὁ λίθος ρήγνυσι (breaks) τὸν κρύσταλλον ἐπὶ τῷ ποταμῷ. 8. τὰς τῶν σοφῶν¹ δόξας περὶ τῶν ἁστρῶν μανθάνομεν ἐκ βιβλίων. 9. ὁράετε τὸν ἕτερον ἀδελφὸν τοῦ ἀγγέλου. 10. οἱ σοφοὶ καὶ αἱ σοφαὶ τὸ αὐτὸ (the same thing) λέγουσι (tauto-logy). 11. τί δοκέετε αὐτοὶ περὶ τοῦ βιβλίου; 12. Θεὸς ἀγαθὰ νέμει τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς. 13. οἱ ὀρθοὶ μόνοι εὖ ἀναγιγνώσκουσι τοὺς ἐν τῇ ψυχῇ νόμους. 14. οὐκ ἔχομεν τοὺς αὐτοὺς νόμους οὗς ἕτεροι ἔχουσι.

II. Translate into Greek.

1. Not booksellers alone sell (mono-poly) books.
2. The wise and good man's opinion is right

¹ The adjective may be used alone as a noun, as in Latin.

(ortho-dox). 3. Bad citizens do not make wise laws. 4. I see a friend of wisdom (philosopher) who has a bad horse to sell. 5. [They] are¹ bad citizens who make war in the land. 6. The sun distributes heat. 7. The bookseller's only brother is throwing stones. 8. The poets tell (λέγουσι) a legend about the two (δύο) ways of life. 9. We are ourselves reading a book about the laws of the stars (astronomy). 10. We perceive the wisdom of God in the stars. 11. The citizens make laws, which they write on stone. 12. They are reading the books which they have. 13. The law alone is master of the upright citizen. 14. Others have the same law.

68. Notes on Derivatives.

1. As a preposition *ἀντί* means *instead of*; but its original force was rather *facing, opposite to, opposed to*, and this last is its common meaning in composition, both in Greek and in English. Thus an anti-periodic (ὑπερ-ῶδης) medicine is one *against* a *periodical* disease (as quinine for fever and ague). The word *ἀντι-φωνία* (φωνή) an adjective in the neuter plural, denoted a form of church music in which one choir or part of a choir *responds* to another. This became in late Latin *antífona* (retaining the Greek accent), which being taken into English became (through the forms *antéfao*, *antéfone*, *antéphone*, *antéphone*, *antém*)

¹ An enclitic (55) should not begin a sentence.

anthem, taking on a slightly extended meaning. Finally **anti-phone** was reintroduced in the original sense. The **Anti-nomians** (*νόμος*) *denied*, it was said, that they were bound by the *moral law*. **Anti-nomy** is an *opposition or contradiction of laws*. In fact **anti-** has been so fully naturalized that it is now used freely as a prefix, whether the rest of the word is Greek or not.

2. So far as derivation goes, we should expect **astro-logy** to have the meaning which is really given to **astro-nomy** (*νόμος*). But here, as often happens, use and association — one might say, the company which the word has kept — have given a certain twist to the original force of **astro-logy**, so that it is now the name for a false, **astro-nomy** for a true, *science of the stars*. Another form of *ἄστρον* is *ἀστήρ*; this gives us **aster**, and **asterisk** (*ἀσπερίσκος*) is a diminutive of the same word.

3. *a.* A people that has the right of using or making its *own laws* is called **auto-nomous**, and **auto-nomy** is the right itself. **Auto-maton** and **auto-matic** also contain *αὐτός*. The second element is from a Greek root *μα-* *to desire, or will*; hence **auto-maton** is etymologically *acting by one's own will*, and so *self-acting*. The word is especially used of machines.

b. With the article before it *αὐτός* signifies *the same*; *τὸ αὐτό*, often run together into *ταὐτό*, signifies, therefore, *the same thing*. Hence *ταὐτο-λογία* **tauto-logy**.

4. A **biblio-graphy** is a *description* or *list* of the *books* on a particular subject. Other compounds of βιβλίον are biblio-mania (μανία *madness*), and biblio-phile (φίλος).

5. **Hetero-dox** is usually contrasted with **ortho-dox**. In **para-dox** the first element is παρά; but the preposition here means, not *beside*, but *against*, *contrary to*. Δόξα also signifies the *good opinion* which others have of one, and so *fame*, *glory*. This is the force of **dox**- in **dox-o-logy**.

6. **Epi-graphy** is the branch of philology (see 51, 6) which deals with inscriptions *cut on stone*, of which there are thousands in Greek and Latin alone. **Epi-gram** (ἐπι-γράμμα) meant originally such an inscription; but as these were usually short and often in verse, the word came to be used for a *short, pithy poem*, or *saying*. The **epiglottis** (see 41, 1) is just *over the glottis*. In all these **epi-** has the meaning given in the vocabulary (66); in **ep-ode** (ἐπὶ ὄδῳ) and **epi-logue** (contrasted with **prologue**; see 51, 5, α) it indicates something *added on* at the end. Further, ἡμέρη is the Greek word for *day*; before the rough breathing ἐπε loses the final vowel and becomes ἐφ; thus is formed ἐφημερίς *diary* or *day-book*, whence **eph-emeris**. ἡφαιμερος **eph-emeris** is the adjective, signifying *lasting for a day*.

7. **Kakos** appears in **caco-phony**, the opposite of **eu-phony** (see 35, 1, δ); in **caco-doxy**, the opposite of **orthodoxy** (see 68, 5); and in **caco-graphy**, the opposite of **ortho-graphy** (see 68, 11).

8. **Lithology** is another of the "*ologies*" — the science which treats of *stones* or *rocks*.

9. **Mónos** is represented by **mono-**, with the force of *one*, or *single*, in a great many English words. Common examples are **mono-gram**; **mono-graph**, a treatise on a *single* subject, usually of a limited nature; **mon-ody**, a mournful poem (*ᾠδή*) expressing *one person's* grief; **monotheism** (*θεός*), belief in *one* God; **mono-logue**, a speech uttered by *one* person, contrasted with *dialogue* (see 105, 2), and not quite the same as *soliloquy* (from Latin *solus* and *loquor*); **mono-lith** (*λίθος*), a large column or statue of a *single block* of stone; **mono-mania** (*μανία* 68, 4) madness on *one subject only*; **mono-tone** (*ἑ τόνος* tone, from *τελέω strain*); **mono-metallist** (*τὸ μέταλλον* originally *a mine*, then *metal*) one who holds that *one metal only*, gold, should be used as the standard of value, whereas a *bi-metallist* (compare *bi-cycic* 60, 5) believes that both gold and silver should be used as a *double* standard; **mono-syllable** (see 110, 8); **monophthong**, a *single* vowel sound (*ἁπλοῦς sound*) contrasted with *di-phthong* (for *di-* see 96, 1). **Monad** is also from *mónos*, a derivative of the same sort with *deed* (see *ἐκείν*, 80). Further, from *mónos* were derived *μονῆζω to live alone* and *μοναχία single, solitary*. The latter has been corrupted to *monk*; from *μονῆζω* we have **mon-astery** (*μοναστήριον, -on*) and **monastic** (*μοναστικός*). The early monks lived alone, hence the name. **Monachism** has retained the *-ach* of *μοναχός*.

10. **Metro-nome** might be rendered *law-giver* of the *measure* (μέτρον and νόμος); it is the name of an instrument for keeping the time in music. From the same verb νόμω are derived νόμος *law* (see 66 and foot-note to νόμος) and νομός *pasture* (one meaning of νόμω is *graze* or *pasture*); νομάδες was a term applied to tribes who moved from pasture to pasture feeding their herds. Hence our word **nomad**. Νέμεσις (originally *distribution*) denoted indignation at undue or too great good fortune: this indignation on the part of the gods was personified as a goddess, who repaired such inequality by humbling those who were too proud in prosperity, especially when such haughtiness led to impiety or crime; hence our word **nemesis**, *retribution, divine vengeance*.

11. **Ortho-graphy** is *right writing*; **ortho-epy** is *right pronunciation* (τὸ ἔπος *a word*).

12. A **theo-sophist** (θεός and σοφός) is one who believes that superhuman knowledge may be attained by direct intercourse with God and superior spirits: **theo-soph** is sometimes used in the same sense, and **theo-sophy** is the *belief* or *doctrine* of theosophists. (For **sophist**, etc., see 74, 10.)

XI. Ω-VERBS: PRESENT INDICATIVE AND INFINITIVE MIDDLE AND PASSIVE.

69. The *passive* voice represents the subject as *acted upon*, while the *active* voice represents the subject as *acting*. There is also in Greek a *middle*

voice which represents the subject as acting either *upon*, or *with reference to, itself*. But in the present tense the passive and middle have the same endings, and often are to be distinguished only by the connection in which the words are found. In this book, only the one word φαίνομαι *show* will be used in the *middle* voice; all other forms with these endings may be understood as *passive*, or else as *deponent* (see 71).

	70. Pres. Ind.	Middle.	Passive.
S.	1 φαίν-μαι	<i>I show myself, appear</i>	<i>am shown</i>
	2 φαί-νεις	<i>you show yourself</i>	<i>are shown</i>
	3 φαί-νεται	<i>he shows himself</i>	<i>is shown</i>
Du.	2 φαί-νεσθον	<i>you two show yourselves</i>	<i>are shown</i>
	3 φαί-νεσθον	<i>they two show themselves</i>	<i>are shown</i>
Pl.	1 φαί-νό-μεθα	<i>we show ourselves</i>	<i>are shown</i>
	2 φαί-νεσθε	<i>you show yourselves</i>	<i>are shown</i>
	3 φαί-νο-νται	<i>they show themselves</i>	<i>are shown</i>

Pres. Inf.

φαί-νε-σθαι	<i>to show one's self</i>	<i>to be shown</i>
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71. *Deponent* verbs, as in Latin, are such as have the *passive* (*middle*) form, but are *active* in meaning, as σκέπτομαι *cover*. The inflection is exactly like that of φαίνομαι, but the translation is of course active.

72. Vocabulary.

ἄγω	lead.
ὁ ἀγωγός, -οῦ (fr. ἄγω),	leader, guide (demagogue).
ὁ ἐῆμος, -ου	{ the people, the free citizens, the commons (demagogue).
ἔνυμος, -η, -ον	{ true, real, genuine (etymo- logy).
ἴσος, -η, -ον ¹	equal (iso-thermal).
μακρός, -ᾶ, -όν	long, large (macron).
μικρός, -ᾶ, -όν	small, little (micro-scope).
ὁ οἶκος, -ου	house (oeco-nomy).
οἰκέω	inhabit, dwell in.
πρεσβύτερος, -ᾶ, -ον ²	older, elder (presbyter).
σκέπτομαι, dep.,	examine, view (skeptical).
ὁ σκοπός, -οῦ (fr. σκέπτομαι)	{ watcher, lookout (micro-scope).
ὁ ἐπί-σκοπος, -ου	overseer, guardian (episcop-al).
σοφίζομαι (fr. σοφός), dep.,	{ be clever, or wise (sophist).
ὑπό, prep. w. dat.,	under.
φαίνω	show (dia-phan-ous).
φαίνομαι	{ show one's self, appear (phenomenon).

73. Exercises.

I. Translate into English.

1. Ὁ τοῦ δήμου ἀγωγός (demagogue) ὃν ὀράομεν

¹ Followed by the dative.

² The ending -τερος, -ᾶ, -ον is equivalent to the English -er, denoting the comparative degree.

οὐκ ἀγαθὸς πολίτης ἐστί. 2. οἱ πολῖται ἄγονται ἐπὶ πόλεμον. 3. μῆκρὸς λίθος βάλλεται ἐπὶ μακρόν (to a long distance). 4. ἡ γῆ ὑπὲρ τῶν βυρίων (see 46, 6) οἶκ οὐκέτι. 5. θεός ἐστιν ἐπίσκοπος τοῦ μακροῦ κόσμου (macro-cosm)¹ καὶ τοῦ μικροῦ κόσμου (micro-cosm). 6. οἱ ἐπίσκοποι σκέπτονται τὰς ὁδοὺς. 7. ὁ πρεσβύτερος ἀδελφὸς σοφίζεται καὶ ἔχει βιβλία ἐν τῷ οἴκῳ. 8. ὁ ἔτυμος ποιητὴς λέγει ἐτύμους λόγους. 9. οἱ ἄγγελοι φαίνουνσι τῷ δήμῳ τὴν τοῦ κριτοῦ ἐπιστολήν. 10. ἡ οἰκομένη (inhabited) γῆ μακρά ἐστι. 11. τί ὑπὸ τῷ λίθῳ ἐστί; 12. τὸ θερμὸν τῶν ἀστρῶν οὐκ ἴσον ἐστί τῷ θερμῷ (iso-thermal) τοῦ ἡλίου. 13. πρεσβύτερον ἀδελφὸν ἔχω, ὡς ἀγαθὸν τόπον ἔχει ἐν τῷ θεάτρῳ. 14. ἔχει ὁ δῆμος ὀρθοὺς ἀγαγούς; 15. ἴσοι εἰσὶν οἱ ἄνθρωποι;

II. Translate into Greek.

1. The star itself is not small. 2. To learn-to-know the true opinions of the people is the work of a wise man. 3. The seasons are equal. 4. The skill of the overseer himself is not equal to the skill of the little bookseller. 5. He is examining the little stones which are in the road. 6. True overseers show themselves wise.² 7. There is water under the house. 8. The laws of the people are (being) written in books. 9. I am writing a

¹ In contrast with the mind of man, the micro-cosm or *little world*, the *larger universe* was called **macro-cosm**.

² A predicative adjective belonging to the subject must agree with it in gender, number, and case.

long letter. 10. An upright leader of the people speaks true words. 11. In the long time of ice we do not see roses. 12. They examine the little circles which you are making on the ice. 13. The leader of the people is-clever, but (ἀλλὰ) does not show himself wise.

74. Notes on Derivatives.

1. An epi-demic disease is one prevailing *among the people* (ἐπὶ τῷ δήμῳ). **Demotic**, *belonging to the people*, is often contrasted with **hieratic** (see 96, 6).

2. Τὸ ἔτυμον was the Greek term for the *literal sense* of a word; hence we have **etymon**, the *primitive* from which a word is derived, and **etymo-**logy.

3. From ἴσος χρόνος *equal time* we have **iso-**chronous, *lasting an equal time*; from ἴσον θερμόν *equal heat*, **iso-therm**, an **iso-thermal** line, or line passing through places of which the average *temperature* is *equal*; and from ἴσον μέτρον *equal measure*, **iso-metric**. **Iso-sceles** has for its second element τὸ σκέλος, -εος *a leg*.

4. The mark of *length* over a vowel is a **macron**. The **macro-meter** *measures* objects a *long way* off. **Macro-** occurs in other scientific terms, like **macro-**cephalous (κεφαλή).

5. Μικρός is seen in **micro-scope** (σκοπός), **micro-**meter, **micro-**cephalous, **micro-**nesia (ἡ νῆσος *an island*).

6. **Eco-**nomy (formerly spelled **oeconomy**; see 14, η) is from οἰκο-νομία, which goes back to οἶκος and νόμος, although the changes of meaning seem

strange at first sight. *oikos* is not only *house*, but also the *estate* or *farm* which belonged to the house; and one meaning of *νέμω*, the primitive of *νόμος* (see 66 and note 2), is *to manage*. An *oiko-nómos* was a *manager of a house* or *an estate*; hence *oikonomía* came to signify, not only *management*, but also *good management*, of property. This, then, is the proper meaning of **economy**.

7. In *oikeoμένη*, the present passive (middle) participle of *oikéō*, the vowels *eo* were contracted to *ou*; *ἡ οἰκουμένη*, with *γη* understood, was a term for the *entire inhabited world*. Accordingly an **oecumenical** council is one assembled from all lands.

8. **Priest** is corrupted from **presbyter**. (An intermediate form is **prester**.)

9. **Skeptic** or **septic** (*σκεπτικός*), from *σκέπτομαι*, meant originally one who is inclined to *examine into* statements, not accepting them without such examination. The root also takes the form *σκοπ-* in *σκοπός*, which means not only *watcher*, but also the *thing watched*, namely, the *mark aimed at*. Hence the original meaning of **scope** is *aim*, or *purpose*. From this are derived the other uses of the word. Among compounds of *σκοπός* in the sense of *watcher*, along with **micro-scope** (see 74, 5) we have **tele-scope** (*τηλε*) and **hor-o-scope**, a *view* or *description* of the position of the planets at the *hour* (*ὥρᾱ*; see 31, 8) of one's birth; for astrologers held that one's whole life could be foretold from such a horoscope. The syllable is even put with

some words not from Greek, as in *spectro-scope*, from Latin *spectum*. Ἐπί-σκοπος gave the Latin *episcopus* and our *epi-scopal*, *epi-scopacy*; *bishop* is a corrupted form of ἐπί-σκοπος (in old English *biscop*, *bisceop*).

10. From σοφίζομαι is derived σοφιστής *sophist*. The sophists were teachers of eloquence, philosophy, and politics: and as many of them were skilled in a wordy and showy, but false, mode of argument, the entire class got a bad name. Hence the implication of dishonesty, or of an endeavor to deceive, in our words *sophistry*, *sophism*, *sophistical*. To *sophisticate* is primarily to give one the qualities of a *sophist*: from this follow *sophisticated* and *unsophisticated*.

11. The root of φαίω is φαν-, or φα-. *Phase* (φάσις), *phantasm* (φάντασμα), *phantasy* or *fantasy* (φαντασία), *fantastic* (originally *phantastic*), *phantom*, *epiphany* (ἐπι-φάνεια)—all these have meanings closely connected with that of *appearance*. *Fancy* is a shortened form of *fantasy*. *Emphasis* (ἐμφασις, or and φάσις), starting from nearly the same sense of *an appearing*, took on the meanings *declaration*, *significance*, and finally *special significance* or *force* in an expression. *Emphatic* is the adjective. *Diaphanous* (δια-φανής) signifies *letting things show through*. Finally, φαινόμενος, -η, -ον *appearing* is the present middle participle, declined like ἀγathός. The neuter φαινόμενον *phaenomenon*, or *phenomenon*, signifies, therefore, *that which appears*.

XII. CONSONANT DECLENSION: STEMS IN -α- AND -γ-.

75. To the Third or Consonant Declension belong nouns whose stems end in (1) a consonant or (2) in *ι* or *ο*. Masculines and feminines are declined alike.

	ἡ (κλῖμακ-)	ἡ (σαρκ-)	ὁ (λάρυγγ-)
	<i>ladder</i>	<i>flesh</i>	<i>throat</i>
Sing. N.	κλῖμαξ	σάρξ	λάρυγξ
G.	κλῖμακ-ός	σαρκ-ός	λάρυγγ-ος
D.	κλῖμακ-ι	σαρκ-ί	λάρυγγ-ι
A.	κλῖμακ-α	σάρκ-α	λάρυγγ-α
V.	κλῖμαξ	σάρξ	λάρυγξ
Dual N. A. V.	κλῖμακ-ε	σάρκ-ε	λάρυγγ-ε
G. D.	κλῖμάκ-οιν	σαρκ-οῖν	λάρύγγ-οιν
Plu. N. V.	κλῖμακ-ες	σάρκ-ες	λάρυγγ-ες
G.	κλῖμάκ-ων	σαρκ-ῶν	λάρύγγ-ων
D.	κλῖμαξι	σαρξί	λάρυγξι
A.	κλῖμακ-ας	σάρκ-ας	λάρυγγ-ας

a. The ending of the nominative singular is -ς, which unites with a preceding *ε* or *γ* (or *χ*) to form -ξ. The ending of the dative plural is -οις, and the same combination takes place.

b. Monosyllabic stems of the consonant declension accent the case-ending in the genitive and dative of all numbers: the long syllables -οις and -ων take the circumflex.

76. Vocabulary.

αἰσθάνομαι, dep.,	perceive (aesth-etic).
ὁ ἀριθμός, -οῦ	number.
ἀριθμέω	count (arith-metic).
γυμνός, -ή, -όν	naked, bare.
γυμνάζω	exercise.
τὸ γυμνάσιον, -ου	gymnasium (place for exercise).
ἡ κλίμαξ, -κος	ladder (climax).
ὁ λάρυγξ, -γγος	throat, larynx.
ὁ μῖμος, -ου	imitator (mime).
μιμέομαι, dep.,	imitate.
ὄψομαι, ¹ dep.,	shall see (syn-op-sis).
πρῶτος, -η, -ον	first (proto-type).
ἡ σὰρξ, -κός	flesh (sarc-ophagus).
στερεός, -ᾶ, -όν	firm, solid (stereo-type).
σύν, prep. w. dat.,	with (syn-opsis).
τύπτω	strike.
ὁ τύπος, -ου	{ type (originally, what is caused by a blow).
ὑπο-κρίνομαι, dep.,	{ (1) answer, (2) play a part on the stage.
ὁ ὑπο-κριτής, -οῦ	actor (hypo-crite, hypo-crisy).
φαγεῖν, infinitive,	to eat (sarco-phag-us).
ὁ χρῦσός, -οῦ	gold (chrys-alis).

77. Exercises.

I. Translate into English.

1. Ἐν τῷ γυμνασίῳ ὄψεσθε μακρὰς κλίμακας.

¹ Future of ὁράω, but from a different root, ὄπ-, and the future suffix -σο- or -σε-: inflected like the present middle (passive), ὄψομαι, ὄψει, ὄψεται, etc.

2. ἄνθρωποι εἰσιν οἱ μαρθάνουσι τὴν σάρκα ἀνθρώπων φαγεῖν (anthropo-phagous, anthropo-phagi).
 3. οἱ λίθοι ὑπὸ τῷ αἰκῷ στερεοί εἰσι. 4. οὐκ αἰσθάνεσθε τὴν στερεὴν σάρκα τῶν ἀνθρώπων οἱ ἐν τοῖς γυμνασίοις γυμνάζονται : 5. τῷ ὀργάνῳ τοῦ τοῦ ὑποκριτοῦ λάρυγγα σκέπτεται (laryng-o-scope).
 6. ὁ σκοπὸς αἰσθάνεται τὸ πρῶτον ἄστρον. 7. ἀγαθοὺς ὑποκριτὰς ἐν τῷ θεάτρῳ ὀφόμεθα, οἱ τοῖς τοῦ δήμου ἀγωνοῖς εὐμῖνούνται. 8. ὁ χρῆστος οὐκ ἀγαθὸς ἐστι φαγεῖν. 9. οὐκ ὄψει τὰ ἄστρα σὺν τῷ ἡλίῳ. 10. τύπτειν ἐτέρους κακὸν ἐστι. 11. ὁ ἀριθμὸς τῶν πολιτῶν ἴσος ἐστὶ τῷ ἀριθμῷ τῶν ἄστρον.
 12. οἱ ἐπίσκοποι ἀριθμούνται τῶν ἐν τῇ ὁδῷ δῆμον. 13. ὀφόμεθα τὸν μικρὸν οἶκον ὃν ὁ ὑποκριτὴς οἰκεῖ ; 14. οἰκεῖ ἐν τῷ πρώτῳ οἰκῷ ὑπὲρ τὸν τρόπον τῆς ὁδοῦ.

II. Translate into Greek.

1. With the actor is an elder brother. 2. The ladder strikes the bookseller on the head. 3. They will see a man who writes letters with (dat. of means) types (**typo-graphy**). 4. Wise actors show art. 5. The throats of the horses are long. 6. The overseers will see the solid types (**stereo-type**). 7. We perceive solid gold in the stone. 8. We see men who do not have flesh to eat. 9. Actors exercise their tongues (in Greek *the toungues*) and throats. 10. To exercise the muscles (plural of *σάρξ*) well is the way of health. 11. We shall see the messenger on a bare horse. 12. With the messengers are guides. 13. The first actor is a good imitator of others' voices. 14. To count the

little stones in the river requires (in Greek *is of*) a long time.

78. Notes on Derivatives.

1. From *an-privative* (see 69, 3, *b*) and the root of *αἰσθάνομαι* we have *an-aesthetic*, *making insensible*, and *an-aesthesia*, the *condition of insensibility* produced by an *anæsthetic*. The word *aesthetic* (*αἰσθητικός*), which originally meant merely *capable of perceiving*, has been narrowed down to the meaning *capable of perceiving beauty*, or *pertaining to beauty*; hence *aesthetics*, the *science of beauty or taste*.

2. The connection between the meanings of *γυμνός* and *γυμνάζω* is due to the fact that the Greek boys and men trained in the gymnastic schools, quite *naked*. Of course *gymnic*, *gymnast*, *gymnastic* are all from the same primitive.

3. *Κλίμακτις* is the *round* of a ladder; hence *climateria*, one of the successive stages of development, and hence a *critical time* of life.

4. *Mimic* and *mimetic* (*μῖμητικός*), as well as *mime*, are from *μίμος*, *μῖμόμαι*. *Panto-mime* has for its first element *πᾶς* (see 110, 11).

5. The root of *ὀψομαι* is *ὀπ-*, which appears in *optic*, *optics*. *Aut-opsy* (*αὐτός*) is *self-seeing*, *seeing for one's self*.

6. The *sarcophagus* was so named because it was originally made of a kind of limestone which quickly *consumed the flesh* of a corpse; then the name was given to any stone coffin. From *σάρξ* was also derived the verb *σάρκαζω* *to tear the flesh*, as dogs do. From this we have *sarcasm* (*σαρκασμός*).

7. The **stereo-type** plate is a *solid* piece of metal, as distinguished from the separate types. The **stere-opticon** (στερεός, ὀπ-) throws on the screen an image which appears *solid*; the **stereo-scope**, by the arrangement of its lenses, causes the picture to look like a solid object.

8. Σύν in English derivatives takes the forms **syn-**, **sym-**, **syl-**, or **sy-**, according to the nature of the following letter, and has the general meaning of *together*. Thus, we have **syn-opsis** (ὀπ-), a *collective view* (adjective **syn-optic**); **syn-od** (ὁδός) a *meeting*; **syn-agogue** (συν-αγωγή; ἄγω), place of religious *assembly* among the Jews; **syn-chronous**, *agreeing in time* (χρόνος); **syn-chronism**; **sym-metry**, *correspondence in measure* (μέτρον); **symphony** (φωνή), a form of orchestral music; **syl-logism** (λόγος in the sense of *reason*; see 51, 5, a, end), a form of *reasoning*. **Systole** (συ-στολή; σύν and στέλλω) is a *sending together*, that is, *contraction*. It is contrasted with **dia-stole** (δια-στολή), in which διά has the force of *apart*. Latin *dis-*; thus **dia-stole** is the *relaxation* of the muscles of the heart, which alternates with the **sy-stole**. The same force of διά is seen in **dia-critical**, *distinguishing* (see 46, 1), and **dia-gnosis** (γινγνώσκω), the determination of a disease by noting its distinguishing marks.

9. The various significations of **type** can all be traced back to that of *something produced by a blow*. For instance, the image or other device on a coin was made by a blow upon the die under which the disk of metal had been placed. Thus τύπος and

type get the meaning of *stamp*, *image*, and next that of *character* or *kind*. Among compounds and derivatives are **typical**, **proto-type** (πρῶτος), **phono-type** (a *printed character* representing a *sound*, φωνή), **auto-type** (αὐτός), **helio-type** (ἥλιος), the two latter being arbitrarily used to denote varieties of permanent photographs.

10. From χρῦσός we obtain **chrysalis** (from its color), **chryso-lite** (λίθος), **chrys-anthemum** (ἄνθεμον, -ον *flower*; compare ἄνθος, 98), **chrys-elephantine** (ἐλεφάντινος from ἐλέφας, -αντος *elephant*, and then *ivory*). In some of the finest Greek statues the flesh parts were of *ivory* and the rest of *gold*; this kind of work is called **chrys-elephantine**.

11. We have already had occasion to notice many words from Greek which end in **-ic**, representing the Greek adjective ending -ικός: as, in this section, **aesthetic**, **optic**, **typic**, etc. This syllable **-ic** is so common and familiar that it is added to many words not derived from Greek.

XIII. CONSONANT DECLENSION: STEMS IN

-τ-, -δ-, -θ-.

79.

	τὸ (φωτ-)	ὁ (ποδ-)	ὁ, ἡ (ὀρνιθ-)
	<i>light</i>	<i>foot</i>	<i>bird</i>
Sing. N.	φῶς	πούς	ὄρνις
G.	φωτ-ός	ποδ-ός	ὀρνιθ-ος
D.	φωτ-ί	ποδ-ί	ὀρνιθ-ι
A.	φῶς	πόδ-α	ὄρνιν
V.	φῶς	πούς	ὄρνις

Dual N. A. V.	φῶτ-ε	πόδ-ε	ὄρνιθ-ε
G. D.	φῶτ-οιν	ποδ-οῖν	ὀρνίθ-οιν
Plu. N. V.	φῶτ-α	πόδ-ες	ὄρνιθ-ες
G.	φῶτ-ων	ποδ-ῶν	ὀρνίθ-ων
D.	φωσί	ποσί	ὀρνῖσι
A.	φῶτ-α	πόδ-ας	ὀρνιθ-ας

a. As in the *σ*-declension, the accusative and vocative of neuters in the consonant declension are like the nominative. Before -ς or -σι, the stem-consonant τ, δ, or θ is dropped. The nominative πούς is irregular. The ending of the accusative singular of masculines and feminines is -α; but ὀρνῖς usually has ὀρνῖν.

b. For the accent of monosyllabic stems see 75, b. But the genitive dual and plural of φῶς do not follow this rule.

80. Vocabulary.

ἄρχω	(be first, hence) (1) <i>begin</i> , (2) <i>rule</i> .
ἡ ἀρχή, -ῆς	(1) <i>beginning</i> , (2) <i>government</i> .
ἀρχαῖος, -ᾱ, -ον	<i>ancient</i> (archaeo-logy).
ἡ γωνία, -ᾱς	<i>corner, angle</i> (deca-gon).
δέκα (indeclinable)	<i>ten</i> (deca-gon).
ἡ δεκάς, -άδος	<i>company of ten, decad</i> (decade).
ἑπτὰ (indecl.)	<i>seven</i> (hept-archy).
ἑβδομος, -η, -ον	<i>seventh</i> .
ἡ ἑβδομάς, -άδος	<i>week, seven days</i> (hebdomadal).
ἔξω, adv. w. gen.,	<i>outside</i> (exo-tic).
ἔσω, adv. w. gen.,	<i>inside, within</i> (eso-teric).
ὀλίγοι, -αι, -α	<i>in plural, few</i> (olig-archy).
ὁ, ἡ ὀρνῖς, -θος	<i>bird</i> (ornith-ology).

ὁ, ἡ παῖς, παιδός¹ *child*.

παιδεύω *educate (treat as a child)*.

ὁ παιδ-αγωγός, -οῦ { *child-leader, teacher, paed-agogue*
(or *ped-agogue*).

ὁ πούς, ποδός *foot (anti-podes)*.

τρεῖς *three (tri-cycle)*.

φέρω *bear, carry (Latin fero)*.

τὸ φῶς, φωτός *light (photo-graph)*.

81. Exercises.

I. Translate into English.

1. "Ὅπου (*where*) ὀλίγοι ἄνθρωποι ἄρχουσι τοῦ δήμου,² ἐνταῦθά (*there*) ἐστὶν ὀλιγαρχία (*oligarchy*).
2. δέκα ὀρνίθες γυμνάζουσι τοὺς λάρυγγας ἐν γωνίᾳ τοῦ παραδείσου. 3. ἑπτὰ μικροὶ παῖδες ἔξω τοῦ παραδείσου ἀκούουσι τῶν ὀρνίθων.³ 4. σοφοὶ παιδ-αγωγοὶ τοὺς παῖδας παιδεύουσι. 5. ἔσω τοῦ γυμνασίου εἰσὶ τρεῖς δεκάδες ἀνθρώπων. 6. ἔχομεν ἐν τῷ οἴκῳ ἑπτὰ βιβλία τῶν ἀρχαίων ποιητῶν. 7. τὸ φῶς τοῦ ἡλίου τῇλε φαίνεται. 8. ἐν τῇ ἀρχῇ τῆς πρώτης ἐπιστολῆς ἀναγιγνώσκομεν τὸν ἀρχαῖον μῦθον. 9. Θεὸς μόνος ἄρχει (*mon-arch*) τῶν ἀνθρώπων καὶ τῶν ἄστρων. 10. ἡ γῆ φέρει δένδρα καὶ τὸ δένδρον φέρει ῥόδα. 11. οὐκ ἀρχαίοις βιβλίοις μόνοις παιδευόμεθα. 12. ἡ κλίμαξ δέκα πόδας⁴

¹ Vocative παῖ. In accent παῖς is like φῶς (see 79. and b).

² Verbs of *beginning* and *ruling*, like ἄρχω, govern the genitive instead of the accusative.

³ Verbs of *hearing* and *perceiving*, like ἀκούω and αἰσθάνομαι, take the genitive more commonly than the accusative.

⁴ Acc. of extent, as in Latin.

μακρά ἐστι. 13. τρεῖς ἐβδομάδες εἰς μακρὸς χρόνος τοῖς παισὶ. 14. ὁ παιδαγωγὸς ἔχει μικρὸν βιβλίον περὶ τῶν ἀρχαίων ὑποκριτῶν, ὃ ἀναγιγνώσκουσιν ὀλίγοι.

II. Translate into Greek.

1. The stone has ten corners (*deca-gon*). 2. The government of the few is bad. 3. With the first bird we see seven other birds. 4. The seventh bird, the [one] on the ladder, is an overseer, who is educating the first bird. 5. [He] who begins war is not wise. 6. The sun shows its light to the earth. 7. The feet of the children are in the river. 8. What is the opinion of the ancients about the government of the few? 9. The actors are leading horses which carry solid gold. 10. In a few weeks we shall see messengers who bear letters. 11. Within the house are three men who rule the people. 12. In the seventh house beyond the corner of the park dwells a man who reads few books. 13. An elder brother bears the child through the river.

82. Notes on Derivatives.

1. *a.* Both meanings of *ἄρχω* (which are evidently nearly related) are well represented in English. Thus, *archaeo-logy* (*ἀρχαῖος*) is an *account of ancient things*; *archaic* (*ἀρχαϊκός*, *-ή*, *όν*) and *archaism* also refer to *ancient things*, but with a slightly different shade of meaning; *arche-type* (*ἀρχέ-τυπος*) was originally that which is *first struck off* or *first moulded* as a model or example.

b. Again, **an-archy** (ἀναρχία; ἀν- privative, see 60, 3, b) is *no-rule*; **mon-archy** (μον-αρχία) is *the rule of one*; **hept-archy**, *the rule of seven*; **dec-archy**, *the rule of ten*. A **patri-arch** is a *clan-ruler* (ἡ πατριὰ *clan*, from πατήρ, Latin *pater*, *father*); **archives** (τὸ ἀρχεῖον, *government house*), the place where *government records* are kept, or the *records* themselves. Finally, the prefix **arch-** or **archi-** in **arch-angel**, **arch-bishop**, **archi-episcopal**, **archi-tect** (ὁ τέκτων *builder*), etc., is also from ἀρχω, and has come to be used in the sense of *chief* or *leader*, with many words not from Greek, such as **arch-duke**, **arch-thief**, etc. When used with words not from Greek, or with words, like *bishop*, so thoroughly Anglicized that the Greek origin is obscured, the *ch* of **arch-** is pronounced as in *child*; in words directly from Greek *ch* is pronounced like *k*.

2. Γωνία appears in **goni-o-meter** (μέτρον), and gives the syllable **-gon**, *angle*, in **dia-gon-al** (διά), **poly-gon** (see 91, 12), **tri-gon-o-metry** (τὸ τρί-γωνον *tri-angle*—the first syllable being the stem of τρεῖς—and μέτρον), **hex-a-gon** (ἑξ-ά-γωνον; ἕξ *six*, with an *-a-* which seems to have been inserted from analogy).

3. Δέκα appears in **deca-logue**, and in many names of metric weights and measures, such as **deca-gram** (see 91, 4), **deca-meter**.

4. From the stem of ἑβδομάς we have **hebdomadal**, a clumsy word for *weekly*.

5. An **exotic** plant is one *from outside* (ἐξω),

foreign. **Esoteric** (ἔσω) doctrines are, so to speak, the “*inside*,” or *secret*, doctrines, contrasted with the **exoteric**, or *outside*, *public*, doctrines, which may be imparted to everybody.

6. Παις takes the forms **-paed-** and **-ped-**; the latter syllable must not be confounded with *ped* in derivatives of Latin *pes*, *pedis*, *foot*. A **ped-o-baptist** is one who believes in *child-baptism* (βαπτίζω baptize). **Ortho-ped-y** is *child straightening* (ὀρθός), curing children’s deformities. From παιδεία education (παιδεύω) we obtain **en-cyclo-paedia** and **cyclo-paedia** (ἐν and κύκλος).

7. The nominative πούς appears in **poly-pus**, *many-footed* (see 91, 12), which is also shortened to **poly-p**. The stem-form **-pod-** is seen in **chir-o-pod-ist** (χείρ), a healer of *hands* and *feet*, and **tri-pod** (τρεῖς), and in numerous scientific words like **cephal-o-pod** (κεφαλή). Finally, **anti-pode** has been formed as the singular of **anti-pod-es** (ἀντί), and thus has final *e*.

8. Τρεῖς is also seen in **tri-logy**, a series of *three connected plays*, and in **tri-cycle** (κύκλος).

9. **Peri-phery** (περί and φέρω) is the exact equivalent, etymologically, of *circum-ference*, from Latin *circum* and *fero*; but the latter is used only of circles and spheres, while the former is used of other figures. The root of φέρω takes also the form **φop-**. A **meta-phor** (μετα-φορά) is, in a certain sense, a *trans-fer* (Latin *trans* and *fero*) of meaning; as when a soldier is called a lion to denote that he is brave, the word *lion* contains a **meta-phor**.

10. **Phos-phorus** (φως-φόρος) signifies *light-bearer*. The stem φωτ- is found in **phot-o-graph** (γράφω means *to draw* or *paint* as well as *to write*; compare **graphic**, 31, 4), **phot-o-sphere** (σφαῖρα) the burning gas which envelopes the sun; **phot-o-meter**, an instrument for *measuring* the quantity of *light*; **phot-o-litho-graph** (λίθος), a print from a *stone* on which the picture has been printed by *photography*.

XIV. CONSONANT DECLENSION: STEMS IN

-ν- AND -ρ-.

83.

	ὁ (δαιμον-)	ἡ (εἰκον-)	ὁ (ρήτορ-)
	<i>divinity</i>	<i>image</i>	<i>orator</i>
Sing. N.	δαίμων	εἰκόν	ρήτωρ
G.	δαίμον-ος	εἰκόν-ος	ρήτορ-ος
D.	δαίμον-ι	εἰκόν-ι	ρήτορ-ι
A.	δαίμον-α	εἰκόν-α	ρήτορ-α
V.	δαίμον	εἰκόν	ρήτορ
Dual N. A. V.	δαίμον-ε	εἰκόν-ε	ρήτορ-ε
G. D.	δαίμόν-οιν	εἰκόν-οιν	ρήτόρ-οιν
Plu. N. V.	δαίμον-ες	εἰκόν-ες	ρήτορ-ες
G.	δαίμόν-ων	εἰκόν-ων	ρήτόρ-ων
D.	δαίμοσι	εἰκόσι	ρήτορ-σι
A.	δαίμον-ας	εἰκόν-ας	ρήτορ-ας

a. Stems in -ν- and -ρ- omit the nominative ending -ς, and lengthen a preceding ε or ο to η or ω. Observe that the long vowel is retained in the vocative singular if accented, otherwise not. In the dative plural ν before -σι is dropped.

84. *Vocabulary.*

ὁ ἀγών, ἀγῶνος ¹	contest (agony).
ἀγωνίζομαι, dep.,	{ struggle, engage in a contest (agonize).
ἀντ-αγωνίζομαι (ἀντί and ἀγ.), dep.,	
ὁ ἀντ-αγωνιστής, -οῦ	ant-agonist.
ὁ αἶθρ, αἶέρος	air.
ὁ ἀθλος, -ου	athletic game.
τὸ ἀθλον, -ου	prize.
ὁ ἀθλητής, -οῦ	athlete.
ὁ δαίμων, -ονος	divinity, spirit (demon).
ἡ εἰκών, -όνος	image, statue (icon-oclasm).
ἔρημος, -η, -ου	solitary, lonely (erem-ite).
ὁ κανών, -όνος	measuring-rod, rule (canon).
κλάω	break (icono-clasm).
ἡ ναῦς	ship (nausea).
ὁ ναύτης, -ου	sailor (naut-ical).
τὸ πῦρ	fire (pyr-otechnics).
ὁ ῥήτωρ, -ορος	orator (rhetor).
ὁ χάραξ, -κος	pointed stake.
χαράσσω	scratch.
ὁ χαρακτήρ, -ήρος	{ mark (engraved or stamped on something. Character).

85. *Exercises.*

I. Translate into English.

1. Ἡ γλῶσσα τοῦ ῥήτορος ἄρχει τοῦ δήμου.

¹ From ἄγω: (1) a gathering, (2) a gathering for athletic contests, (3) contest.

2. ὀλίγοι ἀθληταὶ ἀθλα φέρουσιν ἐκ τῶν ἀγώνων.
 3. ἐν τοῖς ἀγῶσιν ἀγωνίζονται οἱ ἀθληταὶ γυμνοί.¹
 4. ὁ παῖς ποιέει πῦρ ἐν γωνίᾳ τοῦ οἴκου. 5. χαράσσει τὴν εἰκόνα τοῦ τῶν ναυτῶν θεοῦ, καὶ κλάει τὸν τοῦ ὄρνιθος πόδα. 6. οὐ κακὸς παῖς ἐστι ; 7. ἡ ναὺς τὸν χρῦσόν τῶν ἀθλητῶν φέρει. 8. ὄρνιν ὄψεσθε ἐν τῷ ἀέρι. 9. ἀγαθὸν δαίμονα ἔχει ὡς (as) ἐπίσκοπον. 10. ὁ τοῦ ὑποκριτοῦ ἀνταγωνιστῆς κλάει τὰς ἀρχαίας εἰκόνας (icon-o-clast) τῶν θεῶν. 11. ὁράω κριτὴν ὀρθόν, ὃς ὀλίγους φίλους ἔχει καὶ φαίνεται ἔρημος. 12. ὁ ἐπίσκοπος μακρὸν κανόνα φέρει καὶ ὁράει τοὺς μικροὺς παῖδας οἱ ἐπὶ τῷ κρυπτάλλῳ εἰσὶ. 13. οἱ παῖδες τύπτουσι τὸν ἀθλητὴν.

II. Translate into Greek.

1. The child bears [away] the first prize. 2. Through the air are borne the voices of birds. 3. In the air are good spirits who are guardians of men. 4. Small marks appear on the gold. 5. The statues in the park appear lonely. 6. The athlete has a measuring-rod seven feet² long. 7. The orator is an antagonist of a sailor in the first contest of the season. 8. The measuring-rod makes a long mark on the head of the ancient mariner. 9. Little children break the ice with stones. 10. The fire is seen afar. 11. We are reading the tale of the ancient mariner. 12. A wise orator by a few words leads the people. 13. Shall we see a contest of athletes under the

¹ This was the Greek custom.

² Accusative of extent.

tree? 14. The fear of God is the beginning of wisdom.

86. Notes on Derivatives.

1. **Agony** (*ἀγωνία*, another form for *ἀγών*) is properly *struggle*, then the *pain of struggle* in a contest, but has come to include any severe pain or anguish. From *ἀγωνίζομαι* is formed *ἀγωνιστής* *contestant*; this with *πρῶτος* gives *prot-agonist*, *first contestant*, used especially of the leading actor in a Greek play.

2. **Aer-o-naut** is an *air-sailor*; **aer-o-lite**, a *stone* which falls from the *air*. As *aer* was taken from Greek into Latin, some of our derivatives have Latin endings or are compounded with Latin words. Such are *aer-ial*, *aer-ate*, *aer-i-form*. **Air** has been further changed by coming through French.

3. **Daemon**, or **demon**, now denotes bad spirits only, quite differently from Greek usage; and **daimon** is sometimes used in the more general sense of *δαίμων*. This sense is retained in **dai-monic**, and sometimes, though not usually, in **dae-monic**; **demoniac** and **demon-ology** are connected rather with **demon**.

4. **Icon-o-clasm** is the act of an **icon-o-clast**; **icon-o-graphy** is the *description of images, statues, or pictures*.

5. **Eremit** (*ἐρημίτης*, from *ἐρημος*) is less common than **hermit**, the corrupted form of the same word.

6. The various meanings of **canon** are all more or less closely connected with the figurative sense of *rule*. For example, it denotes a *rule of the church*; the *list of sacred books* accepted by the church as belonging to the Bible: the *authoritative list of saints*, as in the Roman Catholic church. Hence we have **canonical** and **canonize**.

7. *Ναυτίλος*, which is merely another form of *ναύτης*, is Latinized into **nautilus**, a little shell-fish that sails over the water in its shell. The connection between *ναύς* and **nausea** is plain to any one who has been sea-sick.

8. On a **pyre** (from *πῦρ*) the dead were burned, among the Greeks and Romans. **Pyr-o-technics** is the *art* (*τέχνη*) of making *fire-works*. The **em-pyrean** (from *ἐμ-πυρος* *in fire* or *on fire*, *ἐν* and *πῦρ*) is the *highest heaven*, which the ancients imagined to be pure fire.

9. **Rhetoric** is primarily *ἡ ῥητορικὴ τέχνη* *the art of an orator*; but the term is now used to denote the art of *composition*, while *oratory* has more reference to the art of *speaking* in public.

10. The primary force of **character** is still seen in its sense of a *distinctive mark*, as a letter, figure, or sign. Then the word came to signify the *sum* of those *invisible marks* of one's nature, the qualities of soul which make up what is called **character**. Hence **characterize** (*χαρακτηρίζω*) and **characteristic**.

11. In this and former chapters we have met several Greek verbs derived from nouns and end-

ing in *-ίζω* or *-ίζομαι*. This ending *-ίζω* (*-ίζομαι*) was used very freely in Greek to change nouns into verbs; and so many Greek verbs have been taken into English with the termination **-ize** (or **-ise**) that this ending itself has been pretty fully naturalized, and is added to many nouns and adjectives which have themselves nothing to do with Greek. Also, from the same class of verbs were formed nouns in *-ισμός* and *-ιστής*, which have given us the endings **-ism** and **-ist**.

XV. CONSONANT DECLENSION: NEUTER STEMS
IN *-ατ-* AND *-εσ-*. Πολύς.

87.

	τὸ (πνευματ-) <i>breath</i>	τὸ (γενεσ-) <i>race</i>
Sing. N.	πνεῦμα	γένος
G.	πνεύματος	γένε-ος
D.	πνεύματι	γένει
A.	πνεῦμα	γένος
V.	πνεῦμα	γένος
Dual N. A. V.	πνεύματ-ε	γένε-ε
G. D.	πνευμάτ-οιν	γενέ-οιν
Plu. N. V.	πνεύματ-α	γένε-α
G.	πνευμάτ-ων	γενέ-ων
D.	πνεύμασι	γένε-σι
A.	πνεύματ-α	γένε-α

a. All neuter nominatives singular in *-α* have stems in *-ατ-*; final *τ* of the stem is dropped in

the nominative, accusative, and vocative singular, which take no case-ending. This τ often appears in English derivatives.

b. Stems in $-\epsilon\sigma-$ change the last syllable to $-\sigma\varsigma$ in the nominative, accusative, and vocative singular. This is the same vowel-change which we have already met in λέγω, λόγος; τρέπω, τρόπος (see 57, 7): στέλλω, στόλος (see 60, 7); νέμω, νόμος; σκέπτομαι, σκοπός; φέρω, φόρος (see 82, 9). Between two vowels, and before $-\sigma\iota$, σ is dropped.

88. The adjective πολύς, πολλή, πολύ *much* (plural, *many*) has the stem πολυ- in some forms, and in others the stem πολλο- (feminine, πολλᾶ).

Sing. N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῶ	πολλῇ	πολλῶ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ

(Dual wanting.)

Plu. N. V.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

89. Vocabulary.

ἄλλος, -η, -ο ¹	<i>other</i> (allo-pathy).
ἄριστος, -η, -ον	<i>best</i> (aristo-crat).

¹ Declined like αὐτός (see 66 and note ¹).

ὁ γάμος, -ον	marriage (poly-gam-y).
γίγνομαι ¹	{ become, be born, (of events) take place.
ἡ γενεά, -ās (fr. γίγνομαι)	{ family (genea-logy).
τὸ γένος, -εος (fr. γίγνομαι)	{ race, kind (Latin genus).
τὸ γράμμα, -τος (fr. γράφω)	{ writing, letter (tele-gram).
τὸ εἶδος, -εος	shape, figure (kal-eido-scope).
καλός, -ή, -όν	beautiful (kal-eidoscope).
τὸ κάλλος, -εος	beauty.
τὸ κράτος, -εος	strength.
κρατίω (fr. κράτος)	rule (aristo-crat).
ὅμοιος, -ᾱ, -ον	like (homoeo-pathy).
ὁμοῦ, adv.,	together.
τὸ ὄνυμα, -τος	name (syn-onym).
τὸ πάθος, -εος	feeling, passion (pathos).
τὸ πνεῦμα, -τος	breath, wind (pneumat-ic).
ὁ πνεύμων, -ονος	lung (pneumon-ia).
πολύς, πολλή, πολύ	much, plural many (poly-gamy).
πρό, prep. w. gen.,	before (pro-gram).
τὸ χρῶμα, -τος	color (chrome).
τὸ ψεῦδος, -εος	falsehood (pseud-onym).

90. Exercises.

I. Translate into English.

1. Ἐν τῇ ἀρίστη ἀρχῇ οἱ ἄριστοι κρατέουσι
(aristo-crat, aristo-cracy). 2. ἡ ἀρχὴ κακὴ ἐστὶν εἰ

¹ Root γεν-; compare Latin gigno, genui, genus.

(if) κακὸς δῆμος κρατεῖ (demo-cracy) τῶν ἀρίστων πολῖτων.¹ 3. οἱ θεοὶ νέμουνσι τῷ τῶν ἀνθρώπων γένει κάλλος καὶ κράτος καὶ τὰ ἄλλα ἀγαθά. 4. τὰ πάθεα τῶν θεῶν ὅμοια τοῖς τῶν ἀνθρώπων πάθεσιν² εἰσι. 5. πολλαὶ γενεαὶ οἰκέουσιν ὁμοῦ τὴν γῆν. 6. οἱ καλοὶ καὶ ἀγαθοὶ παῖδες οὐ λέγουσι ψεύδεα. 7. τὸ χρῶμα τῶν ἐπὶ τῷ βιβλίῳ γραμμάτων ὁμοίον ἐστι χρυσοῦ. 8. οἱ πνεύμονες τοῦ ἀθλητοῦ γυμνάζονται πρὸ τοῦ ἀγῶνος, καὶ ἡ σὰρξ γίγνεται ὁμοίᾳ λίθῳ. 9. τί ἐστὶν ἐν ὀνύματι; 10. καλὰ εἶδεα σκεπτόμεθα (kal-eido-scope). 11. οἱ ὀρνίθες εἰσι πολλῶν χρωμάτων³ (poly-chrome). 12. ποιηταὶ γράφουσιν περὶ τοῦ γάμου κάλλεος καὶ κράτους. 13. πολλοὶ ποταμοὶ μακρὰ ὀνύματα ἔχουσι. 14. οὐ πολὺ φῶς ἔχομεν ἐκ τῶν ἄστρων. 15. ὁ παῖς αἰσθάνει τὸ κράτος τῶν πνευμάτων;

II. Translate into Greek.

1. In many contests the best men bear [away] the prizes. 2. The athlete's family has many marks of beauty. 3. The sailor's horses are from a beautiful race. 4. The child has a good name and a figure which is like the statues of the gods. 5. You are painting (γράφω) the letters with beautiful colors. 6. Men do not rule the winds. 7. The ship is borne by the strength of the winds.

¹ As a verb of *ruling* κρατέω takes the genitive (see 81, I., 1).

² Ὅμοιος takes the dative, like ἴσος (see 72 and note ¹).

³ Predicate genitive, used as in Latin.

8. The orators are exercising their lungs; they are reading together a song about marriage. 9. The marriage takes-place before the season of roses. 10. We have like feelings (**homoeo-pathy**) with other men. 11. In the books of ancient orators are not a few falsehoods. 12. In the best schools children are educated together. 13. The solitary athlete shows much strength, but not much beauty.

91. *Notes on Derivatives.*

1. **Allo-pathy** (*ἄλλος, πάθος*), the use of such medicines as will produce effects *different* from those produced by the disease, is contrasted, as a mode of treating disease, with **homeo-pathy** (see 14, *g*).

2. From *γάμος* we obtain **mono-gamy** (*μόνος*), **poly-gamy** (*πολύς*), and **bi-gamy**; the last is another instance of the combination of a Latin with a Greek element. (Compare *bi-cycle*, 60, 5.)

3. **Hetero-geneous** (*ἑτερο-γενής*; *ἕτερος* and *γένος*) means *of different kinds*, and is contrasted with **homo-geneous** (*ὁμο-γενής*; for *ὅμο-* see 91, 8) *of the same kind*, or *all of one kind*. **Eu-gene** (*εὖ-γενής*, from *εὖ* and *γένος*) and its feminine **Eu-genia**, or **Eu-genie** (the French form), signify *well-born*, or *of good race*. The root of *γίγνομαι* takes the form *γον-* (see 87, *b*, second sentence) in **theo-gony** (*θεο-γονία, θεός*), *birth of the gods*, or *genealogy of the gods*; also in **cosmo-gony**, *birth of the universe*.

4. The syllable **-gram**, from *γράμμα*, has been already given, in some words, as from *γράφω* (*epi-*

gram, 68, 6: mono-gram, 68, 9: deca-gram, 82, 3). Further, pro-gram ($\pi\rho\acute{o}$) is literally a *before-writing*; grammar was first applied to *written* language; the adjective grammatical shows the τ of the stem.

5. We have seen that in many compounds the vowel *-o-* is inserted to connect the two parts, sometimes taking the place of a different vowel at the end of the first stem. (Compare 51, 1.) In **spher-oid** (from $\sigma\phi\alpha\iota\rho\alpha$), **aster-oid** (from $\alpha\sigma\tau\acute{\eta}\rho$, $\alpha\sigma\tau\rho\omicron\nu$), **delt-oid** (from $\delta\epsilon\lambda\tau\alpha$), **anthrop-oid** (in which, if it stood by itself, one might say that the *o* belonged to the stem of $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$), this *o* has been contracted with *id*, the remnant of $\epsilon\acute{\iota}\delta\omicron\varsigma$, into the syllable *-oid*. Then, as this ending occurred so frequently (especially in technical or scientific words), the syllable *-oid* has come to be regarded as a simple suffix, meaning *like*, which may be added to words from Latin as well as to words from Greek. Thus *ov-oid* (Latin *ovum*, *egg*), *albumin-oid*, etc. The syllable *-ide*, frequent in chemical terms, is also from $\epsilon\acute{\iota}\delta\omicron\varsigma$.

6. Instead of $\kappa\alpha\lambda\acute{o}\varsigma$ or $\kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$, the related form $\kappa\alpha\lambda\lambda\iota-$ was used in composition. This gives **calli-** in **calli-graphy**, **calli-sthenics** ($\sigma\theta\acute{\epsilon}\rho\omicron\varsigma$, *-eos*, *strength*, nearly equivalent to $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$).

7. From $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$, $\kappa\rho\alpha\tau\acute{\epsilon}\omega$, we have the forms **-erat-ic** and **-eracy** in **aristo-erat**, **aristo-eracy**; **demo-erat**, **demo-eracy**; **auto-erat** ($\alpha\upsilon\tau\acute{o}\varsigma$): **theo-eracy** ($\theta\epsilon\acute{o}\varsigma$): **pluto-erat**, **pluto-eracy** ($\pi\lambda\omicron\upsilon\tau\omicron\varsigma$, *-on wealth*). These words have made the meaning of the part from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ so familiar, that **-erat** and **-eracy** are

added to a few words not from Greek. Thus *bureau-crat*, *bureau-cracy*; and *mob-o-cracy* is sometimes heard instead of the more regular *ochlo-cracy* (ὄχλος, -ου *mob*).

8. The adverb ὁμοῦ is a genitive form of the adjective ὁμός, -ή, -όν *same*, which early passed out of common use. But a number of compounds of ὁμός remained in common use, and we have in English *homo-geneous* (ὁμο-γενής; see 91, 3); *homonym*, *hom-onymous* (ὄνυμα), *of the same name*, that is, *pronounced alike*.

9. Besides *homonym*, ὄνυμα gives us *an-onymous* (ἀν- *privative*; see 60, 3, *h*); *synonym* (σύν), a word *of like meaning* with another (to be distinguished from *homonym*); *pseudonym* (ψεῦδος); also *ep-onymous* (ἐπί), *giving a name to*, and *ep-onym*, a *name* of a person *given to* a people or place. A *patr-onymic* is a name derived from that of a *father* (πατήρ, πατρ-ός, *father*, Latin *pater*) or other ancestor. *Met-onymy* (μετά indicating *change*; see 60, 6) is a rhetorical figure consisting in a certain kind of *change of name*.

10. From πάθος are derived *pathetic* (παθητικός), *a-pathetic* and *a-pathy* (*alpha privative*; see 60, 3, *h*), *anti-pathy* (ἀντί), *sym-pathy* (σύν), *hydr-o-pathy* (the treatment of disease by *water*, ὕδωρ), and *path-ology*, the *theory* or *doctrine of disease*.

11. The τ of πνευματ- appears in *pneumatic*.

12. The representative of πολός in English is *poly-* with the force of the plural, *many*, which has already been mentioned with a number of com-

pounds. (See 41, 1 : 60, 3, c : 60, 8 : 82, 2 : 82, 7.)

13. Πρό appears in **pro-gnosis** (προγνώσκω), *judgment beforehand*, especially as to the probable course and result of a disease, whence **pro-gnostic** and **pro-gnosticate**.

14. From χρώμα we have **mono-chrome** (μόνος), **poly-chrome**, **chrom-o-litho-graph** (see 67, I., 4), and the abbreviated **chromo**. **Chromatic**, pertaining to colors, retains the stem. It is most often used of a musical scale of which the intervals are all half-tones, the intermediate tones having been at one time commonly written in colors.

XVI. CONSONANT DECLENSION: STEMS IN -ι- AND -ευ-. Δύναμαι.

92.

	ῥ (πολι-) <i>city</i>	ό (βασιλευ-) <i>king</i>
Sing. N.	πόλι-ς	βασιλεύ-ς
G.	πόλε-ως	βασιλέ-ως
D.	πόλει	βασιλεῖ
A.	πόλι-ν	βασιλέ-ᾱ
V.	πόλι	βασιλεῦ
Dual N. A. V.	πόλε-ε	βασιλέ-ε
G. D.	πολέ-οιν	βασιλέ-οιν
Plu. N.	πόλε-ες	βασιλέ-ες
G.	πόλε-ων	βασιλί-ων
D.	πόλε-σι	βασιλεῖ-σι
A.	πόλεις	βασιλέ-ᾱς

a. Stems in *-ι-* take *-ως*, instead of *-ος*, in the genitive singular, and take *-ν* in the accusative singular. The vowel *ι* appears only in the nominative, accusative, and vocative singular; elsewhere *ε* (in the accusative plural *ει*) has taken its place.

b. The genitive singular and plural of stems in *-ι-* still keep the accent on the antepenult.

c. Stems in *-ευ-* lose *υ* before a vowel in the ending: they take *-ως* in the genitive singular, *-ᾱ* in the accusative singular, and *-ᾱς* in the accusative plural.

93. The verb *δύναμαι* *can, am able*, is a deponent, and, like Latin *possum*, takes the infinitive in dependence upon it. It is conjugated as follows:

Sing. 1	δύνα-μαι
2	δύνα-σαι
3	δύνα-ται
Dual 2	δύνα-σθον
3	δύνα-σθον
Plu. 1	δυνά-μεθα
2	δύνα-σθε
3	δύνα-νται

94. Vocabulary.

τὸ ἄκρον, -ου	<i>top, upper part</i> (acro-stic).
ἡ ἀκρό-πολις, -εως	<i>citadel, acro-polis.</i>
ὁ βασιλεύς, -έως	<i>king.</i>
ἡ γένεσις, -εως	<i>birth, origin, genesis.</i>

γλύφω	carve (hieroglyphic).
δίς, adv.,	twice, related to δύο two.
δύναμαι	can, am able.
ἡ δύναμις, -εως	force, power (dynamite).
ὁ δυνάστης, -ου	ruler, dynast (dynasty).
ἱερός, -ά, -όν	sacred (hieroglyphic).
ὁ ἱερεύς, -έως	priest (hier-archy).
λύω	loose, undo, let loose.
ἡ λύσις, -εως	a loosing, setting free.
ἀνα-λύω	unloose, take apart, ana-lyze.
ἡ ἀνά-λυσις, -εως	{ an undoing, taking apart, } ana-lysis.
τὸ μῖσος, -εος	hatred (mis-anthrope).
νεκρός, -ά, -όν	dead (necro-polis).
νέος, -ά, -ον	new, young (neo-phyte).
ἡ πόλις, -εως	city (necro-polis).
ὁ στίχος, -ου	line (as of writing).
τάσσω	arrange (tactics).
ἡ τάξις, -εως	arrangement (syn-tax).
φύω	make grow.
ἡ φύσις, -εως	{ (originally growth, then) } nature (physical).
τὸ φυτόν, -οῦ	plant (neo-phyte).

95. Exercises.

I. Translate into English.

1. Οἱ ἱερεῖς ἐν τῇ ἀεροπόλει γλύφουσι γράμματα ἐπὶ λίθοις. 2. ἐν ταῖς ἀρχαίαις βιβλίαις ἀναγινώσκωμεν περὶ τῆς τοῦ κόσμου γενέσεως (cosmogony). 3. οἱ δυνάσται πολλὴν ἐνάμιν ἔχουσι καὶ κρατεροῦ

σι πολλῶν ἀνθρώπων. 4. δις ἀναγιγνώσκει ὁ βασιλεὺς τὸ νέον βιβλίον περὶ τῆς τῶν ἄστρον τάξεως. 5. ἐν τῇ νέᾳ πόλει (**Nea-polis, Naples**) γίγνεται νέον γένος. 6. πολλὰ καὶ καλὰ εἰσιν αἱ τῶν νεκρῶν πόλεις (**necro-polis**). 7. ἡ δύναμις τοῦ ἡλίου φῦει τὰ φυτά. 8. τὸ μῖσος ἀνθρώπων (**mis-anthropy**) κακὸν πάθος ἐστί. 9. οἱ θεοὶ λῶνσι τὰ πνεύματα, καὶ ἡ ναὺς καὶ τὰ νέα φυτὰ κλάονται. 10. αἱ νέαι δύνανται ἀναλῆειν τὸ φυτόν, τὸ ὄνυμα οὐ δύνανται λέγειν. 11. δύνασαι τὴν τῶν ἄστρον φύσιν λέγειν; 12. οἱ ἱερεῖς οἰκέουσιν ἐν τῇ ἀκροπόλει, ἀλλὰ οὐ πολὺ κράτος ἔχουσι. 13. πολλοὶ στίχοι γράφονται περὶ τῆς σοφίας τοῦ νέου δυναστοῦ. 14. ἡ παῖς μανθάνει ὥδὴν δέκα στίχους μακράν.

II. Translate into Greek.

1. The sacred writings are carved on stones. 2. The priests rule (**hier-archy**) the city, and arrange the sacred [things]. 3. The birth of a young king is reported in the sacred city. 4. The overseer takes-apart and examines the new machine. 5. The force of the wind breaks many trees. 6. The rulers come-to-know the hatred of the citizens. 7. The priests announce the loosing of the sacred birds. 8. Sailors cannot rule the winds. 9. Man is by nature a little world (**micro-cosm**). 10. The plant lives in the air and has a long name. 11. Many races of men arrange their houses in cities, and have kings and priests who make laws. 12. In the sacred books are many tales about the birth of the gods. 13. The wise

man writes a letter to the ruler about the nature of the laws. 14. The top of the tree is dead.

96. Notes on Derivatives.

1. An **acro-stic** (*ᾄκρον* and *στίχος*, -*ou* *verse* or *line*) is a series of lines of which the first or last letters, or both, form a word or words. A **di-stich** (*δί-* representing *εἰς* or *δυό*) is a *couplet*, or *two lines* making complete sense. This prefix **di-**, meaning *double*, or *two*, appears in a number of derivatives, as **di-graph**, *two letters* standing for one sound (*ph*, for example) ; **di-morphic** or **di-morphous**, appearing under *two forms* ; **di-phthong** (see 68, 9) ; **di-lemma** (see 110, 8) ; **di-(s)yllable** (see 110, 8). This prefix must not be confused with the *di-* from Latin, meaning *apart*, as in *di-gress*.

2. **Basil**, as a proper name and as the name of a plant, is from *βασιλεύς*. **Basilisk**, a kind of serpent, is from *βασιλίσκος* *little king*, the diminutive of *βασιλεύς*, so called because something on its head slightly resembles a crown. (Compare **asterisk**, 68, 2.) A **basilica** (*βασιλική*) was originally the building in which a judicial officer at Athens, called *βασιλεύς*, held court. This style of building, imitated and somewhat changed at Rome, became the prototype of the early Christian churches, and churches of this form are still called basilicas.

3. **Genetic** is the adjective corresponding to **genesis**. **Palin-genesis** (*παλιν* and *γένεσις* ; see 31, 6) is *again-birth*, *re-generation*.

4. The **tri-glyph** (τρεῖς and γλύφω) is a kind of architectural ornament.

5. **Dynamic** (δυναμικός) is the adjective from δύναμις. **Dynamo** is a common contraction for **dynamo-electric** (ἤλεκτρον *amber*, in which **electricity** was first observed) machine, so called because in it electricity is generated by *force* from a steam-engine.

6. **Hieratic** (ἱερατικός) is the adjective from ἱερεύς. **Hiero-glyphics** were the sacred writing, or picture-characters, which were used by the Egyptian priests, and which have come down to us *carved* on stone. A **hiero-phant** (φαίνω) is one who *shows* (*make plain, interprets*) the *sacred things*. **Hieronymus** (ὄνυμα) means *having a sacred name*; **Jerome** is a corruption of the same.

7. **Para-lysis** (παρά-λυσις) is a *loosening aside*, or *disabling*, the name of a disease which disables the nerves. **Paralytic** (παραλυτικός) is the corresponding adjective, as **analytic** is the adjective corresponding to **ana-lysis**. **Palsy** is a corruption of **paralysis**, intermediate forms being *parlesy, pulesy*.

8. A **necro-logy** is an *account of the dead*.

9. **Neo-logy** or **neo-logism** (νέος) is the use of *new words*. A **neo-phyte** is one *newly planted* (νεόφυτον); that is, a new convert, or a new member of a religious society. Also from νέος we obtain the prefix **neo-** meaning *new*, used with a considerable number of words, as **neo-platonism** (Πλάτων *Plato*).

10. **Miso-gamist** is from μῖσος and γάμος; **miso-gynist** from μῖσος and γυνή, γυναικ-ός *woman*.

11. Πόλις has been put at the end of several modern names of cities, such as *Indiana-polis*, *Annapolis*, in imitation of ancient **Nea-polis** (literally *new town*), and others. In **Constantino-ple** (Κωνσταντινού-πολις *Constantine's town*) and in some others, the last element has been shortened. A Greek **metr-o-polis** was the *mother city* (μήτηρ *mother*, Latin *mater*) which sent out colonies, and to which these colonies looked back as to a common centre. The adjective is **metro-politan** (πολίτης).

12. **Tactics** and **tactic** (τακτικός from τάσσω) have reference to the *arrangement of military or naval forces*. **Syntax** (σύψ and τάξις) is the *arranging together* of words in sentences; **syn-tactic** is the adjective.

13. From φύσις are derived a number of words which show quite a variety of meaning. Thus **physi-cal** signifies *pertaining to nature*; **physi-o-logy** is the *science of nature*, but in use the word is restricted to one phase of the nature of the human body; **physi-o-gnomy** (γινώσκω) is the art of *discerning the nature* of a person from his face, and then the word comes to mean the face itself. Again, **physics** is the *science of nature*, having about the force which we should expect **physiology** to have from its etymology. **Physic** has received the special meaning of *the art of healing diseases* (whence **physician**); then the word was employed in the sense of *medicine*, and finally for that particular kind of medicine with which, in old times, people were most familiar. In **meta-physics** μετὰ

signifies *after* (a common use of *μετά* with the accusative), since *meta-physics* was considered as coming *after physics* in the order of studies. It includes the study of the phenomena of mind, *psychology* (see 51, 8).

14. An *epi-phyte* (ἐπί, φυτόν) is a plant growing *on* another, without receiving from it any nourishment.

XVII. MI-VERBS: Τίθημι AND Δίδωμι.

97. A few verbs, some of them common ones, are conjugated in a slightly different manner from the verbs thus far given (with the exception of *δύναμαι*). This form of conjugation is called the *μι*-form, from the last syllable of the present indicative active first singular. Τίθημι *put* and δίδωμι *give* are examples.

	<i>Active.</i>	<i>Passive (Middle).</i>
Sing. 1	τί-θη-μι	τί-θε-μαι
2	τί-θη-ς	τί-θε-σαι
3	τί-θη-σι	τί-θε-ται
Dual 2	τί-θε-τον	τί-θε-σθον
3	τί-θε-τον	τί-θε-σθον
Plu. 1	τί-θε-μεν	τι-θέ-μεθα
2	τί-θε-τε	τί-θε-σθε
3	τι-θέ-ασι	τί-θε-νται
Inf.	τι-θέ-ναι	τί-θε-σθαι

		Active.	Passive (Middle).
Sing.	1	δί-δω-μι	δί-δο-μαι
	2	δί-δω-ς	δί-δο-σαι
	3	δί-δω-σι	δί-δο-ται
Dual	2	δί-δο-τον	δί-δο-σθον
	3	δί-δο-τον	δί-δο-σθον
Plu.	1	δί-δο-μεν	δί-δό-μεθα
	2	δί-δο-τε	δί-δο-σθε
	3	δί-δό-ασι	δί-δο-νται
Inf.		δί-δό-ναι	δί-δο-σθαι

a. The root of τίθημι is θε-, that of δίδωμι is δο-; the syllables τι- in τί-θη-μι and δι- in δι-δω-μι, called the *reduplication*, do not appear in derivatives. (Compare γι-γνώ-σκω.) The root-syllables θε- and δο- are lengthened to θη- and δω- in the singular active.

98. Vocabulary.

τὸ ἄνθος, -εος	<i>flower (anther).</i>
τὸ δέρμα, -τος	<i>skin, hide (derm).</i>
δίδωμι	<i>give (dose).</i>
δράω	<i>do, accomplish.</i>
τὸ δράμα, -τος	<i>(1) deed, (2) drama.</i>
τὸ ἦθος, -εος	<i>character (eth-ics).</i>
κενός, -ή, -όν	<i>empty (ceno-taph).</i>
τὸ κέρας, κέρατος	<i>horn (rhino-ceros).</i>
ὁ μάντις, -εως	<i>soothsayer, prophet (necro-mancy).</i>
τὸ μέλος, -εος	<i>song, strain of music (mel-ody).</i>
ἡ μνήμη, -ης	<i>memory (mnem-onic).</i>

ἡ ῥίς, ῥῖνός ¹	nose (rhin-o-ceros).
ὁ τάφος, -ου	grave, tomb (ceno-taph).
τίθημι	put, place.
ἡ θέσις, -εως	position, putting (thesis).
συν-τίθημι	put together.
ἡ σύν-θεσις, -εως	{ a putting together, composition (syn-thesis).
τὸ φάρμακον, -ου	drug (pharmacy).

99. Exercises.

I. Translate into English.

1. Τὸ θερμὸν τοῦ ἡλίου φέει τὰ ἄνθεα. 2. ἐπὶ τῷ τάφῳ (epi-taph) τοῦ μάντεως γλύφωμεν τὰ γράμματα τοῦ ὀνόματος. 3. ἡ μικρὴ παῖς τάσσει ἄνθεα ἐπὶ τῷ κενῷ τάφῳ (ceno-taph). 4. ὁ βασιλεὺς δύναται δράειν πολλὰ καὶ ἀγαθὰ δράματα. 5. ἐπὶ τῷ ἄκρῳ τῆς ῥῖνός κέρας (rhin-o-ceros) ἐστί. 6. [ἡ] φύσις δίδωσιν ἀνθρώποις πολλὰ φάρμακα, ἃ ὁ σοφὸς φαρμακεὺς (pharmacist, druggist) συντίθησι. 7. τοῖς ἔργοις καὶ δράμασι τοῦ παιδὸς γιγνώσκωμεν τὸ ἦθος. 8. ἡ σύνθεσις οὐχ ὁμοίᾳ ἐστὶ τῇ ἀναλύσει. 9. ὁ ναύτης τίθησιν ὕδωρ ἐν τῷ κενῷ δέρματι χιμαίρας. 10. οἱ ὑποκριταὶ φαίνονται ἔχειν ἐν τῇ μνήμῃ πολλὰ μέληα. 11. οἱ ἱερεῖς τιθέασι χρῦσόν ὑπὸ λίθῳ ἐν γωνίᾳ τοῦ οἴκου. 12. ἀγαθὰ μόνον λέγομεν περὶ τῶν νεκρῶν. 13. συντίθεμεν ῥόδα καὶ ἄλλα ἄνθεα. 14. ὁ βασιλεὺς, οὐ δύνασαι βίον τοῖς νεκροῖς διδόναι.

¹ Accusative ῥῖνα.

II. Translate into Greek.

1. The soothsayer sells drugs [which are] like dead flowers. 2. The sun gives to the skin of the sailor's nose the color of a rose. 3. A good character is shown by good deeds. 4. The best actors have a good memory. 5. The king who makes (τίθημι) the laws of the people cannot make (ποιέω) the songs. 6. Nature gives horns to the she-goat and a thick (παχύ) hide (**pachy-derm**) to the hippopotamus. 7. The first flowers of the season are put upon the graves of the dead. 8. Can you tell the position of the cities which are sending their citizens to war? 9. The pedagogue is writing a book about the composition of words. 10. The priest is examining the origin of the sacred songs. 11. Young orators are able to put together many words which have little force. 12. The gods appear to the soothsayer alone. 13. A beautiful deed is like a light which can be seen afar.

100. *Notes on Derivatives.*

1. **Anth-o-logy** is properly a *collection of flowers*; for the primary meaning of λέγω, from which the last part is derived, is *gather*. (Ἐκ-λεκτικός *eclectic*, from ἔξ and λέγω, shows the same force of the verb.) But **anth-ology** is generally used in a figurative sense, to denote a collection of choice passages from authors, especially from poets. **Heli-anthus** (ἥλιος) is the scientific name for *sun-flower*.

2. **Epi-dermis** (ἐπί and δέρμα), the scientific word for the *outer skin*, has come into common use. **Hypo-dermis**, the *under skin* (ὑπό), is mostly confined to scientific writing and speech, although the adjective **hypo-dermic** has become common from the practice of giving certain remedies by injection *under the skin*. The element **hypo-** is used in many scientific terms in the opposite sense to that of **hyper-** (see 46, 6, and note that the related Latin prefix *sub-* is in like manner contrasted with *super-*). The adjective **pachy-dermatous** (παχύ *thick*) preserves the -ατ- of δερματ-. **Taxi-dermy** is the *art of preparing skins* so as to preserve their natural appearance.

3. **Dose** is our remnant of δόσις, -εως *a giving*, from δίδωμι. **Anti-dote** (ἀντί-δοτον) is a medicine *given against*—that is, to counteract some effect. **An-ec-dote** is from ἀν-έκ-δοτον. The plural ἀν-έκ-δοτα (literally *things not given out or published*) was the name 'given by Procopius [a Byzantine writer of the sixth century A.D.] to the *unpublished* memoirs of the emperor Justinian, which consisted chiefly of tales of the private life of the court; whence the application of the name to *short stories or particulars*.'

4. A **drastic** (δραστικός from δράω) remedy is an *active, vigorous* one. The τ of the stem δρᾶματ- appears in **dramatic**, **dramatist**, and in **dramat-urgy** (δρᾶματουργία for δρᾶματ-ο-εργία, the second part being from ἔργον) *drama-making*, or the art of writing and representing plays.

5. An earlier meaning of ἥθος is *custom, habit*: hence, that body of habits and usages which make up *character* or *morals*. (In the same way Latin *mos, moris, custom*, has given us *moral*.) From ἥθος in the latter sense we have **ethic, ethical, pertaining to morals**, and **ethics, the science of morals**.

6. Besides *rhin-o-ceros* (ῥῖν-ο-κέρωσ *nose-horn*) κέρωσ gives us also **mono-ceros** (μονο-κέρωσ) *unicorn* (Latin *unus, one*, and *cornu, horn*).

7. From μάντις we have the adjective **mantic** (μαντικός), and also the element **-mancy** (μαντεῖα), *divination*, in **chir-o-mancy**, *divination by examining the hand* (χείρ), **necro-mancy**, *divination by consulting the dead* (νεκρός), **pyr-o-mancy**, by interpreting the appearance of a *fire* (πῦρ), and **biblio-mancy**, by selecting hap-hazard a passage of the *Bible* (βιβλίον). The corresponding adjectives are **necro-mantic**, etc.

8. Μέλος (which refers to the music, while ᾠδή refers more to the words of a song) appears in **melody** (see 31, 7) and in **mel-o-drama, song-play**, or play interspersed with music.

9. From μνήμη is derived the adjective **mnemonic**, *pertaining to memory*, and **mnemonics**, a system of artificial *aids to memory*. **A-mnesty** (ἀ-μνηστειᾶ, *alpha privative*; see 60, 3, *b*) is a legal *lack of memory*, that is, a general pardon for past offences in time of war.

10. *a.* The root *the-* is the central element of a number of important derivatives. **Thesis** has the

figurative meaning of a *position taken and maintained in argument*. (Note the derivation of *position* from Latin *positio*, from *pono*, to place.) **Anti-thesis** (ἀντί) is *op-position*, *contrast*: **par-en-thesis** (παρά, ἐν) is literally a *putting in beside*, then *something put in beside*, as a *side* or *subordinate* matter; **hypo-thesis** (ὑπό) is *under-putting*, a *sup-position* (Latin *sub*, *under*): **syn-thesis**, *putting together*, is often contrasted with **ana-lysis**, *taking apart*. The corresponding adjectives are **anti-thetic** (ἀντι-θετικός), **par-en-thetic**, etc., to each of which *-al* is often added. Further, **epi-thet** (ἐπί-θετον) is a descriptive word *put on* (figuratively) to a person or thing.

b. Again, *θήκη* is a *case* or *chest* in which to put things: an **apo-thecary** (ἀπό) was originally so called because he has his drugs *put away in cases*; **biblio-theke** (βιβλίον), *book-case*, is an old word for *library*. **Hypo-thecate** is a legal term which goes back to the elements ὑπό and θήκη. Hence **re-hypothecate**.

c. A **theme** (θέμα, -τος) is primarily a subject *laid down*, or *proposed* for discussion; from this are derived the other uses of the word. The adjective **thematic** retains the *-at-* of the stem. Finally, *ἀνάθεμα*, -τος (ἀνά here meaning *up*) was originally anything *put up* in a temple, that is, offered or devoted to a god. Later, however, the form *ἀνάθημα* was used in this sense, and *ἀνάθεμα* meant only what was devoted to an *evil* power. Hence **ana-themat-ize** (ἀνα-θεματίζω) signifies *to devote to*

evil, to curse solemnly: and *ana-thema* is not only the *person* thus cursed, but also the *curse itself*, which was formerly a solemn ceremony of the church.

11. **Pharmaco-poeia** (φαρμακο-ποιᾶ) signifies a book describing *drug-making*, or the *preparation of medicines*.

XVIII. MI-VERBS: ἵστημι AND Κεράννυμι.

101. The root of ἵστημι *set up, cause to stand*, is *στα-*, the same root which appears in Latin *sta-re* and English *stand*. The present indicative and infinitive are as follows:

		Active.	Passive (Middle).
Sing. 1		ἵ-στη-μι	ἵ-στα-μαι
	2	ἵ-στη-ς	ἵ-στα-σαι
	3	ἵ-στη-σι	ἵ-στα-ται
Dual 2		ἵ-στα-τον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἵ-στα-σθον
Plu. 1		ἵ-στα-μεν	ἰ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-σθε
	3	(ἰ-στά-ᾱσι) ἰ-στᾶσι	ἵ-στα-νται
Inf.		ἰ-στά-ναι	ἵ-στα-σθαι

a. The syllable *ἰ* (originally *σι-*) is a reduplication, like *τε* in *τῆγμι*. (Latin *sisto* corresponds, in formation and meaning, to ἵστημι.) The meaning *stand* is given to certain other tenses of the

verb, which we shall not use here, and most of the derivatives show this meaning.

102. The root of *κεράννυμι* *mīr* is *κερα-*, which is shortened to *κρᾱ-*, in derivatives. The syllable *-ννῦ-*, *-ννυ-*, is a suffix used to form the stem of the present tense.

	<i>Active.</i>	<i>Passive (Middle).</i>
Sing. 1	κερά-ννῦ-μι	κερά-ννυ-μαι
2	κερά-ννῦ-ς	κερά-ννυ-σαι
3	κερά-ννῦ-σι	κερά-ννυ-ται
Dual 2	κερά-ννυ-τον	κερά-ννυ-σθον
3	κερά-ννυ-τον	κερά-ννυ-σθον
Plu. 1	κερά-ννυ-μεν	κερα-ννύ-μεθα
2	κερά-ννυ-τε	κερά-ννυ-σθε
3	κερα-ννύ-ᾱσι	κερά-ννυ-νται
Inf.	κερα-ννύ-ναι	κερά-ννυ-σθαι

103. *Vocabulary.*

αἰρέω	seize, grasp.
αἰρέομαι (middle)	choose.
αἰρετικός, -ή, -όν	able to choose (heretic).
δι-αἰρέω (fr. διά and αἰρέω)	} divide (di-eresis).
δια-λέγομαι, dep.,	
	converse (dia-lect).
δυσ-	{ in compounds only, with the force of <i>hard</i> or <i>bad</i> ; op- posed to εὖ (dys-pepsia).
τὸ ζῶον, -ου	
	animal (zoo-logy).

ἴδιος, -ᾱ, -ον	one's own, private (idiom).
ἵστημι	set up, cause to stand (stat-ic).
κεράννυμι	mix.
ὁ κρατήρ, -ῆρος	mixing-bowl (crater).
ὀμαλός, -ή, -όν	even, level (an-omalous).
πέπτω	digest (dys-pep-sia).
πλάσσω	form, mould (plas-tic).
τέμνω	cut (tome).
φράζω	make known, tell (phrase).

104. Exercises.

I. Translate into English.

1. Ὁ ῥινοκέφαλος (see 100, 6) δύναται αἰρέειν τὰ ἄλλα ζῶα καὶ τιθέναι ἐν τῷ ποταμῷ. 2. ὁ ἱερεὺς ἵστησι κερὸν κρατήρα ὑπὸ τῷ δένδρῳ. 3. διαιρέομεν τὰ φάρμακα. 4. ἐπὶ τῇ ὀμαλῇ γῇ ἵσταμεν οἴκους. 5. ὁ παῖς κεράννυσι γῆν καὶ ὕδωρ καὶ πλάσσει καλᾶς εἰκόνας τῶν ζώων. 6. ὁ μικρὸς Γεώργιος (see 57, 4) τέμνει τὸ δένδρον, ἀλλὰ (but) οὐ δύναται ψεῦδος λέγειν. 7. δύνασαι φράζειν τὰ ὀνόματα τῶν ἀνθέων ἃ ἀναλίσκεις. 8. ἀνθρωποὶ εὖ πέπτουσι (eu-peptic) τὴν σάρκα ζώων καὶ φυτῶν. 9. ὁ κρύσταλλος ἐν τῷ ἰδίῳ παραλείσθῃ τοῦ βασιλέως ὀμαλός ἐστι. 10. οἱ θεοὶ δύνανται πλάσσειν πολλὰ γένη ζώων. 11. οἱ ἀπόστολοι διαλέγανται σὺν τοῖς πολίταις περὶ τοῦ πολέμου. 12. αἰρεόμεθα ἀγαθὸν ἥθος ἀντὶ τῆς βασιλείας ἐνδύμεως. 13. τί κεράννυται ἐν τῷ κρατήρῳ; 14. οἱ θεοὶ διδούσι πολλὰ τοῖς παισὶ τῶν ἀνθρώπων.

II. Translate into Greek.

1. The solitary dynast converses with the priest, and makes-known his private feelings (*idio-pathic*). 2. The young [man] cannot mould an image of a hippopotamus. 3. The poets make-known the character and deeds of the ancients. 4. They mix drugs in a little mixing-bowl. 5. The animal is able to eat and digest many kinds of plants. 6. They are setting up a new machine, which cuts grass. 7. It is best to choose the level road. 8. In time we learn to choose the good instead of the bad. 9. The sailor's brother seizes and throws the measuring-rod. 10. The leaders of the people cannot divide the city. 11. To converse with others is not given to many animals. 12. A level road leads to the river. 13. He chooses the best place in the theatre, from which he can see the drama well.

105. Notes on Derivatives.

1. **Di-eresis** or **di-aeresis** (*δι-αίρεσις*, *-εως*), literally a *taking apart*, shows the active signification of *αἰρέω*. From *αἰρέω* in its middle sense we have **heresy** (*αἵρεσις*, *-εως*), a *choosing*, and **heretic**. The term **heretic** was originally given to people who did not accept the doctrines of the church, but *chose* their own beliefs; and **heresy** was a belief thus chosen.

2. From *δια-λέγομαι* (*δια* and *λέγω*, in which the force of *διά* is not clear) we obtain **dia-lect** (*ἡ διά-*

λεκτος, -ου *conversation, way of talking*), and **dialogue** (διά-λογος). **Dia-lectics** was first used of a *conversational* form of argument and investigation.

3. A **zoö-phyte** (ζῳον, φυτόν) is an *animal-plant*; that is, an animal very much like a plant. An **epi-zoötic** disease is one which prevails among animals (ἐπὶ τοῖς ζῴοις) as an **epi-demic** (see 74, 1) among human beings. The **zodiac** (ζωδιακός, an adjective formed from ζῳδιον, the diminutive of ζῳον), that imaginary belt of the sky through which the sun seems to move, contains the twelve constellations, which are fancied to resemble various animals.

4. **Idiom** (ιδίωμα, -τος) denotes, first *one's own* peculiar use of language; then a mode of expression which is peculiar to a particular language. **Idiomatic** retains -ατ- of the stem. **Idiot** (ιδιώτης, -ου) was formerly used in the Greek sense of a *private person*, as distinguished from one in public station. Then it came to mean a *common, uneducated, or simple* person, and finally one who has not the ordinary degree of intelligence.

5. From the root of ἵστημι we have **static** (στατικός) and **statics**. A compound of **statics** is **hydr-statics** (ὑδωρ), the science which has to do with the laws of pressure and equilibrium of water and similar liquids. An **apo-state** (ἀπο-στάτης) is one who *stands off from, or deserts*, his former faith or party. **Apo-stasy** (ἀπό-στασις) is the *act* of so deserting. **Ec-stasy** (ἐκ-στασις), a *standing out*, is an extreme state of emotion, in which, as we say, one is "beside himself"; **ec-static** is the adjective. **Sy-stem**

(σύστημα, -τος, from σύν and ἵστημι) denotes the *standing together* of things, in an orderly manner: **systematic** is the adjective, and **systematize** the verb. (Many English words containing the root *sta* are from Latin.)

6. The Greek κρατήρ was a large bowl in which the wine was mixed with water before being drunk; the **crater** of a volcano is so named from its resemblance in shape. From ἴδιος, σύν, and κρασις *mixture* was formed ἰδιο-συν-κρασίᾱ **idio-syn-crazy**, *one's own peculiar mixture* of qualities: **idio-crazy** is rarely used in the same sense.

7. From ὁμαλός and ἀν- *privative* (see 60, 3, *b*), we have **an-omalous** (ἀν-ώματος with an irregular lengthening of ο to ω), *irregular*, and **ano-maly** (ἀν-ωμαλία), *irregularity*.

8. **Eu-peptic** and **eu-pepsia** are contrasted with **dys-peptic**, (δυσ- and πέπτω) *digesting ill*, and **dys-pepsia**, *bad digestion*.

9. From πλάσσω we obtain **plaster** (ἔμ-πλαστρον), and also **plastic** (πλαστικός), *moulding*, or *capable of being moulded*, or *pertaining to moulding* or *fashioning*.

10. The root of τέμνω is τεμ-, which appears in English derivatives in the form τομ-, with the common change of ε to ο. A **tome** (τόμος, -ον) is a part of a work *cut* from the rest, hence a *volume*. An **a-tom** (ἄ-τομος, *alpha privative*) is a particle so small that it *cannot be cut in two*, an *indivisible* particle. **Ana-tomy** is primarily the *cutting up* (ἀνατομή), *dissection* of a body; then it came to mean

the *structure* of a body, as learned by dissection. **Zoo-tomy** is the anatomy of *animals*. An **epi-tome** (ἐπι-τομή) is a *brief summary* of a book, the result of *cutting out* all but the principal statements. The Greek word for *in-sect* (Latin *in* and *seco*, *cut*) is ἐν-τόμιον, because so many insects, like the wasp and spider, are *cut into* so as to be almost divided. Hence the first element of **entomo-logy**.

11. **Phrase** is our form of φράσις *speaking*, from φράζω. Compounds are **phrase-o-logy**, **para-phrase** (παρά), and **peri-phrasis** (περί), with the adjective **peri-phrastic**. (Compare *circum-locution* from Latin *circum* and *loquor*.)

XIX. THE VERB φημί; THE ADJECTIVE Πᾶς.

106. The conjugation of φημί *say, affirm*, is nearly like that of ἵσταναι in the present active; but the present indicative of φημί is enclitic (see 55), except in the second person singular, φῆς; hence it follows the rules in 55, *a* and *b*, in regard to accent, and should not be placed at the beginning of a sentence.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plu.</i>
1	φη-μί		φα-μέν
2	φῆς	φα-τόν	φα-τέ
3	φη-σί	φα-τόν	φᾶσί
		<i>Inf.</i>	
		φά-ναι.	

107. The adjective πᾶς *all* (sometimes, in the singular, *every*) is of the third declension in the

masculine and neuter, and of the first declension in the feminine. It has some irregularities of accent, and is therefore given in full.

Sing. N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
V.	πᾶν	πᾶσα	πᾶν
Dual N. A. V.	πάντε	πάσᾱ	πάντε
G. D.	πάντοιιν	πάσαιιν	πάντοιιν
Plu. N. V.	πάντες	πᾶσαι	πάντα
G.	πάντων	πᾶσῶν	πάντων
D.	πᾶσι	πάσαις	πᾶσι
A.	πάντας	πᾶσᾱς	πάντα

108. Vocabulary.

ἡ ἀγορά, -ᾱς	assembly (phantasm-agor-ia).
τὸ ἄλγος, -εος	pain (neur-alg-ia).
τὸ βάρος, -εος	weight (baro-meter).
διδάσκω	teach (didac-tic).
δοκεῖ (3rd sing. of δοκέω)	{ it seems, seems true.
τὸ δόγμα, -τος	{ opinion (what seems true: dogma).
κάω (root καν-)	burn.
καυστικός, -ή, -όν	burning, caustic.
κρύπτω	conceal (crypt).
λαμβάνω (root λαβ-)	take (syl-lab-le).
μαθάνω (root μαθ-)	learn (philo-math).

τὸ μάθημα, -τος	lesson (mathematics).
μῦω	shut the eyes.
τὸ μυστήριον, -ου	secret doctrine; mystery.
μυστικός, -ή, -όν	secret, mystic.
ὅλος, -η, -ον	whole (holo-caust).
πᾶς, πᾶσα, πᾶν	all, every (pan-orama).
ἡ πείρα, -ας	attempt; trial (em-pir-ic).
ὁ πειρατής, -οῦ	pirate.
πράσσω	accomplish (prac-tical).
τὸ πρᾶγμα, -τος	deed, affair (pragmat-ic).
σχίζω	split (schism).
φημί	say, affirm (eu-phe-mism).

109. Exercises.

I. Translate into English.

1. Τί φης το τοῦ ζῶον βάρος εἶναι¹ (to be) ;
2. ἐν τῇ ἀγορᾷ τῶν πολιτῶν οἱ ῥήτορες μαθήνουνσι λέγειν τῷ δήμῳ. 3. δύναται ὁ πρεσβύτερος διδάσκειν πάντα τὰ μυστήρια τῶν θεῶν : 4. τοῖς ἐν τῇ σχολῇ μαθήμασι πλάσσονται οἱ παῖδες. 5. ἡ μυστικὴ σοφία τῶν ἀρχαίων οὐκ ἔτι (longer) κρύπτεται. 6. οἱ πολῖται φράζουσι τὰ δόγματα τῆς ἀγορᾶς. 7. ἡ πείρα διδάσκει τί δυνάμεθα πράσσειν. 8. οἱ πειρῶται ἀποτέμνουσι (ἀπο = off) τὰς κεφαλὰς πάντων τῶν ζῴων ἃ λαμβάνουσι. 9. οὐ δύνασθε σχίζειν το δένδρον. 10. πάντες οἱ παῖδες μαθήνουνσι το ὅλον μάθημα. 11. τὸ καυστικὸν θερμὸν τοῦ ἡλίου διδωσιν ἄλγεια. 12. ὁ ῥήτωρ φησὶ

¹ The verb φημί like verbs of saying in Latin, takes the infinitive, with or without a subject-accusative, as its object.

τὸν δῆμον εἶναι σοφὸν καὶ ἀγαθόν. 13. πειράονται
κάειν τὰ δένδρα. 14. ὁ ἥλιος κᾶει τὸ δέρμα τοῦ νέου
ἀθλητοῦ. 15. τὰ μυστήρια, ἃ οἱ πρεσβύτεροι κρύ-
πτειν πειράονται, πάντα φράζονται.

II. Translate into Greek.

1. They conceal the nature of the drugs which they give. 2. The fire splits all the stones and burns all the plants. 3. The whole affair is secret. 4. Pain teaches many lessons. 5. Can you tell in the assembly of the people the secret-doctrines which the priests teach? 6. The pirate takes all the gold in the city. 7. Caustic words give pain. 8. The king conceals the attempt of the sooth-sayers. 9. The air in the lungs has not much weight. 10. We learn from ancient books the opinions of the ancients about nature. 11. The wise affirm that the good citizen rules (inf.) his own feelings, and gives much to others. 12. It is best to learn, not many [things], but much about a few things. 13. What are you trying to accomplish? 14. The image which the citizens are trying to set up is a work of much skill.

110. Notes on Derivatives.

1. **Phantasm-ageria** (φάντασμα, 74, 11, and ἀγορά) denotes an *assemblage of phantasms or images*. In **pan-egyric** we have a derivative of a dialectic form of ἀγορά. A παν-ήγυρις was an *assemblage of all the people*, as at the great Olympic games; and a

παν-ηγυρικὸς λόγος was an oration delivered at such an assembly. As such orations were often in praise of some city or person, the term came to mean a *eulogy*.

2. From ἄλγος is derived the last part of **cephalalgia** (see 31, 5) and **neur-algia** (τὸ νεῦρον *nerve*).

3. In **bary-tone** the *g* stands for *υ* of βαρύς *heavy*, which is plainly related to βάρος. The word is also spelled **baritone**. (For **tone** see **mono-tone**, 68, 9.) The **baro-meter** is an instrument for measuring the weight of the atmosphere.

4. **Didactic** (διδακτικός, from διδάσκω, the root of which is διδακ-) means *instructive*.

5. Δόγμα sometimes has the same meaning as δόξα; but the English **dogma** has taken on the sense of an *accepted opinion*, or one which is put forth as unquestionably true. Hence **dogmatic** and **dogmatize**.

6. The verb κῶω has lost the *υ* which is shown by other forms to belong to the root. **Cautery** (καυτήριον *a branding-iron*) is the act of *burning* or *sautring* in surgery. **Cauterize** is the verb.

7. **Apo-crypha** (ἀπό-κρυφα, from ἀπο-κρύπτω) signifies properly *hidden away*; then by a curious transfer the word was applied to those books of the Bible which were not recognized as inspired.

8. **Syl-lable** is from συλ-λαβή (σύν and λαμβάνω), what is *taken together*, that is, pronounced with one impulse of the voice. In **di-(s)syllable** (for **di-** see 96, 1) the extra *s* was originally due to a blunder, like many other peculiarities of our

spelling. **Tri-syllable** has for its first element the stem of *πρεῖς*. **Syl-labus**, of the same etymology with **syl-lable**, denotes an *abstract* or *compendium*. In **epi-lepsy** (literally, an *attack, seizure*), the root λαβ- appears in the slightly different form ληπ-. The root is still farther changed in **di-lemma** (δέ-λημμα). This word was originally the technical name of a peculiar form of argument, but now is often used for a *difficult situation*, in which any course of action which may be chosen seems likely to lead to further difficulty. The force of the word may be roughly given as *double-catch*; for **di-** see 96, 1.

9. In **mathematics** the meaning of μαθήματα has been restricted to a particular branch of *learning*. A **philo-math** (φίλος) is one who is *fond of learning*.

10. **Holo-caust** (ὅλος and καυστός from κάω) is used of sacrifices which were *wholly burned*. The phrase καθ' ὅλου (for κατὰ ὅλου) is used in an adverbial sense, *wholly*; from this was formed the adjective καθολικός *universal, general*; hence our word **catholic**.

11. Πᾶς appears in English in the forms *pant-* and *pan-*. Thus, **pant-e-mime** (see 78, 4), **pant-o-phagous** (φαγεῖν), equivalent to *omni-vorous*, from Latin. **Pan-demonium** (δαίμων) is the *place of all demons*; **pan-theon** (παν-θεῖον, θεός), a *temple of all gods*; **pan-theism**, the doctrine that the *universe*, taken as a *whole*, is *God*; **pan-orama** (ὁράω), a *complete view*; **pan-acea** (παν-άκεια, from ἀκέομαι *to cure*), a *cure-all*; **pan-oply** (παν-οπλίᾱ, from ὄπλον

armor), *complete armor*. From frequent use in these and similar words, the syllable **pan-** has come to be used freely with a like meaning in forming new compounds, often when the second part is not Greek, as in **pan-evangelical**, **pan-Slavism**. **Dia-pason** is an abbreviation of διὰ πᾶσων χορδῶν (*ἡ χορδή the string of a lyre*, whence our **chord**); it means, therefore, the *octave*, or the *entire scale*.

12. An **em-piric** is one whose knowledge or skill is gained only *in trial* or *experiment* (ἐν πείρᾳ), and is not founded on scientific principles. A **pirate** makes hostile *attempts* or *attacks* on others; **piracy** is shortened from πειρᾶτεῖα.

13. From πράσσω we have **practical** (πρακτικός), **practice**, and **praxis** (πράξις), a technical term having one of the meanings of *practice*; **pragmatic** shows the stem of πράγμα.

14. A **schism** (σχίσμα, -τος, from σχίζω) is a "*split*," or *division*, in a party or organization; hence **schismatic**.

15. From εὖ-φημος *well-speaking* (εὖ and φημί) we have **eu-phemism**, **eu-phemistic**. A προ-φήτης is one who *speaks for* another (πρό, like Latin *pro*, often having the meaning *for*); **pro-phet**, one who *speaks for*, or *in place of*, God; that is, one who is inspired by God and declares his will. Hence **pro-phetic**, **pro-phesy**, and **pro-phesy**. **Hetero-phemy** (ἑτερος) is a euphemistic word, of recent formation, for *false-speaking*.

GREEK-ENGLISH VOCABULARY.

A.

Ἄγαθος, -ή, -όν good, 66.
 ἀγγέλλω announce, report, 58.
 ἄγγελος, -ου, ὁ messenger, 58.
 ἀγορά, -άς, ἡ assembly, 108.
 ἄγω lead, 72.
 ἀγωγός, -οῦ, ὁ leader, guide, 72.
 ἀγών, ἀγῶνος, ὁ contest, 84.
 ἀγωνίζομαι struggle, engage in a contest, 84.
 ἀδελφός, -οῦ, ὁ brother, 58.
 αἶρ, αἶρος, ὁ air 84.
 ἄθλητής, -οῦ, ὁ athlete, 84.
 ἄθλον, -ου, τό prize, 84.
 ἄθλος, -ου, ὁ athletic game, 84.
 αἰρέω seize, grasp, 103.
 αἰρέομαι choose, 103.
 αἰσθάνομαι perceive, 76.
 ἀκμή, -ῆς, ἡ summit, prime, 29.
 ἀκούω hear, 34.
 ἄκρον, -ου, τό top, upper part, 94.
 ἀκρόπολις, -εως, ἡ acropolis, 94.
 ἄλγος, -εος, τό pain, 108.
 ἀλλά but.

ἄλλος, -η, -ο other, 89.
 ἀναγιγνώσκω read, 49.
 ἀνάλυσις, -εως, ἡ an undoing, taking apart, analysis, 94.
 ἀναλύω unloose, take apart, analyze, 94.
 ἄνθος, -εος, τό flower, 98.
 ἄνθρωπος, -ου, ὁ man, 49.
 ἀνταγωνιστής, -οῦ, ὁ antagonist, 84.
 ἀντί, prep. w. gen., instead of, 66.
 ἀπό, prep. w. gen., from, away from, 54.
 ἀποστέλλω send away, 58.
 ἀπόστολος, -ου, ὁ envoy, ambassador, 58.
 ἀριθμέω count, 76.
 ἀριθμός, -οῦ, ὁ number, 76.
 ἄριστος, -η, -ον best, 89.
 ἀρχαῖος, -ᾱ, -ον ancient, 80.
 ἀρχή, -ῆς, ἡ (1) beginning, (2) government, 80.
 ἄρχω (1) begin, (2) rule, 80.
 ἄστρον, -ου, τό star, 66.
 αὐλός, -οῦ, ὁ pipe, 58.
 αὐτός, -ή, -ό -self; myself, himself, itself, etc.

B.

- Βάλλω, throw, 44.
 βάρος, -εος, τό weight, 108.
 βασιλεύς, -έως, ὁ king, 92.
 βιβλίον, -ου, τό book, 66.
 βιβλιοπώλης, -ου, ὁ bookseller
 66.
 βίος, -ου, ὁ life, 49.
 βορέας, -ου, ὁ north-wind, 44.
 βοτάνη, -ης, ἡ grass, herb, 29.

Γ.

- Γάμος, -ου, ὁ marriage, 89.
 γενεά, -ᾱς, ἡ family, 89.
 γένεσις, -εως, ἡ birth, origin,
 genesis, 94.
 γένος, -εος, τό race, kind, 89.
 γῆ, γῆς, ἡ earth, land, 29.
 γίγνομαι become, be born,
 (of events) take place, 89.
 γινώσκω perceive, learn to
 know, 49.
 γλύφω carve, 94.
 γλῶσσα or γλῶττα, -ης, ἡ
 tongue, language, 39.
 γράμμα, -τος, τό writing, let-
 ter (of the alphabet), 89.
 γράφω write, 29.
 γυμνάζω exercise, 76.
 γυμνάσιον, -ου, τό gymna-
 sium, 76.
 γυμνός, -ῖ, -όν naked, bare, 76.
 γωνία, -ᾱς, ἡ corner, angle, 80.

Δ.

- Δαίμων, -ονος, ὁ divinity,
 spirit, 84.

δέκα ten, 80.

δεκάς, -ᾱδος, ἡ company of
 ten, decad, 80.

δένδρον, -ου, τό tree, 54.

δέρμα, -τος, τό skin, hide, 98.

δεσπότης, -ου, ὁ master, 44.

δῆμος, -ου, ὁ people, 72.

διά, prep. w. gen., through,
 54.

διαίρῃω divide, 103.

δίαίτα, -ης, ἡ mode of life, 39.

διαλέγομαι converse, 103.

διδάσκω teach, 108.

δίδωμι give, 98.

δίς twice, 94.

δόγμα, -τος, τό opinion, 108.

δόξα, -ης, ἡ opinion, 66.

δράμα, -τος, τό (1) deed, (2)
 drama, 98.

δράω do, accomplish, 98.

δρόμος, -ου, ὁ race, running,
 49.

δύναμαι can, am able, 94.

δύναμις, -εως, ἡ force, power,
 94.

δυναστής, -ου, ὁ ruler, dynast,
 94.

Ε.

Ἑβδομάς, -ᾱδος, ἡ week, 80.

ἑβδομος, -η, -ον seventh, 80.

εἶδος, -εος, τό shape, figure,
 89.

εἰκών, -όνος, ἡ image, statue,
 84.

εἰσί(ν) (they) are, 54.

ἐκ or ἐξ, prep. w. gen., out of,
 from, 54.

ἐν, prep. w. dat., in, 29.

ἐξω outside, 80.

ἐπί, prep. w. dat., upon, 66;
w. acc., to, 58.

ἐπίσκοπος, -ου, ὁ overseer,
guardian, 72.

ἐπιστολή, -ῆς, ἡ letter, epis-
tle, 58.

ἐπτά seven, 80.

ἔργον, -ου, τό work, 54.

ἐρημος, -η, -ον solitary, lonely,
84.

ἐστί(ν) (he, etc.), is, 54.

ἔσω inside, within, 80.

ἕτερος, -ᾱ, -ον other, 66.

ἔτυμος, -η, -ον true, real, gen-
uine, 72.

εὖ well, 34.

ἔχω have, 29.

Z.

Ζῷον, -ου, τό animal, 103.

H.

Ἡβη, -ης, ἡ youth, 29.

ἦθος, -εος, τό character, 98.

ἥλιος, -ου, ὁ sun, 54.

Θ.

Θέα, -ᾱς, ἡ sight, show, 29.

θεάτρον, -ου, τό theatre, 54.

θεός, -οῦ, ὁ a god, God, 58.

θερμόν, -οῦ, τό heat, 54.

θέσις, -εως, ἡ position, put-
ting, 98.

I.

Ἰδιος, -ᾱ, -ον one's own, pri-
vate, 103.

ἱερεύς, -έως, ὁ priest, 94.

ἱερός, -ᾱ, -όν sacred, 94.

ἵππος, -ου, ὁ horse, 58.

ἴσος, -η, -ον equal, 72.

ἵστημι set up, cause to stand,
103.

ἱστορία, -ᾱς, ἡ history, story,
34.

K.

Καί and, 49.

κακός, -ή, -όν bad, 66.

κάλλος, -εος, τό beauty, 89.

καλός, -ή, -όν beautiful, 89.

κανών, -όνος, ὁ measuring-rod,
rule, 84.

καυστικός, -ή, -όν burning,
caustic, 108.

κάω burn, 108.

κενός, -ή, -όν empty, 98.

κεράννυμι mix, 103.

κέρας, κέρατος, τό horn, 98.

κεφαλή, -ῆς, ἡ head, 29.

κλάω break, 84.

κλίμαξ, -κος, ἡ ladder, 76.

κοσμέω adorn, 49.

κόσμος, -ου, ὁ (1) order, (2)
ornament, (3) the universe,
world, 49.

κρατέω rule, 89.

κρατήρ, -ῆρος, ὁ mixing-bowl,
103.

κράτος, -εος, τό strength, 89.

κρίνω judge, 44.

κριτής, -οῦ, ὁ judge, 44.

κρύπτω conceal, 108.

κρύσταλλος, -ου, ὁ ice, 58.

κύκλος, -ου, ὁ circle, 58.

Λ.

Λαμβάνω take, 108.

λάρυγξ, -γος, ὁ throat, larynx, 76.

λέγω speak, tell, 49.

λίθος, -ου, ὁ stone, 66.

λόγος, -ου, ὁ (1) word, (2) talk, (3) account, description, 49.

λύσις, -εως, ἡ a loosing, setting free, 94.

λύω loose, undo, let loose, 94.

Μ.

Μάθημα, -τος, τό lesson, 108.

μακρός, -ά, -όν long, large, 72.

μανθάνω learn, 34.

μάντις, -εως, ὁ soothsayer, prophet, 98.

μέλος, -εος, τό song, strain of music, 98.

μέτρον, -ου, τό measure, 54.

μηχανή, -ῆς, ἡ machine, 34.

μικρός, -ά, -όν small, 72.

μιμέομαι imitate, 76.

μῆμος, -ου, ὁ imitator, 76.

μῖσος, -εος, τό hatred, 94.

μνήμη, -ης, ἡ memory, 98.

μόνος, -η, -ον alone, only, only one, 66.

μορφή, -ῆς, ἡ form, 58.

μουσα, -ης, ἡ muse, 39.

μουσεῖον, -ου, τό house of the muses, museum, 58.

μουσική, -ῆς, ἡ music, 39.

μῦθος, -ου, ὁ tale, legend, 49.

μυστήριον, -ου, τό secret doctrine, mystery, 108.

μυστικός, -ή, -όν secret, mystic, 108.

Ν.

Ναῦς, ἡ ship, 84.

ναύτης, -ου, ὁ sailor, 84.

νεκρός, -ά, -όν dead, 94.

νέμω deal out, distribute, 66.

νέος, -α, -ον new, young, 94.

νόμος, -ου, ὁ law, 66.

Ο.

Ὅ, ἡ, τό the. Often translated by his, her, its, or their, 18.

ὁδός, -ου, ἡ road, way, 49.

οἰκέω to inhabit, dwell in, 72.

οἶκος, -ου, ὁ house, 72.

ὀλίγοι, -αι, -α few, 80.

ὅλος, -η, -ον whole, 108.

ὅμαλός, -ή, -όν even, level, 103.

ὅμοιος, -α, -ον like, 89.

ὁμοῦ together 89.

ὄνυμα, -τος, τό name, 89.

ὁράω see, 49.

ὄργανον, -ου, τό instrument, 54.

ὀρθός, -ή, -όν (1) straight, (2) upright, (3) right, 66.

ὄρνις, -θος, ὁ, ἡ bird, 80.

ὅς, ἡ, ὅ who, that, which 64.

οὐ, οὐκ, οὐχ not, 34.

ὄψομαι future of ὁράω, 76.

Π.

Πάθος, -εος, τό feeling, passion, 89.

παιδαγωγός, -οῦ, ὁ child-leader, teacher, pedagogue, 80.

παιδεύω educate, 80.

παῖς, παιδός, ὁ, ἡ child, 80.

πάλιν again, 29.

παρά, prep. w. dat., at the side of, beside, 44.

παραβάλλω compare, 44.

παραβολή, -ῆς, ἡ comparison, illustration, parable, 44.

παράδεισος, -ον, ὁ park, 58.

πᾶς, πᾶσα, πᾶν all, every, 108.

πεῖρα, -ᾶς, ἡ attempt, trial, 108.

πειράομαι try, 108.

πειράτης, -οῦ, ὁ pirate, 108.

πέπτω digest, 103.

περί, prep. w. gen., about, concerning; w. acc., around, 29 and 54.

πλάσσω form, mould, 103.

πνεῦμα, -τος, τό wind, breath, 89.

πνεύμων, -ονος, ὁ lung, 89.

ποιέω make, 39.

ποιητής, -οῦ, ὁ poet, 44.

πόλεμος, -ου, ὁ war, 58.

πόλις, -εως, ἡ city, 94.

πολίτης, -ου, ὁ citizen, 44.

πολύς, πολλή, πολύ much, (plural) many, 89.

ποταμός, -οῦ, ὁ river, 58.

πούς, ποδός, ὁ foot, 80.

πράγμα, -τος, τό deed, affair 108.

πράσσω accomplish, 108.

πρεσβύτερος, -ᾶ, -ον older, elder, 72.

πρό, prep. w. gen., before, 89.

πρώτος, -η, -ον first, 76.

πῦρ, πυρός, τό fire, 84.

πωλέω sell, 66.

Ρ.

Ῥήτωρ, -ορος, ὁ orator, 84.

ῥίς, ῥινός, ἡ nose, 98.

ρόδον, -ου, τό rose, 54.

Σ.

Σάρξ, -κός, ἡ flesh, 76.

σκέπτομαι view, examine, 72.

σκήπτρον, -ου, τό staff, sceptre, 54.

σκοπός, -οῦ, ὁ watcher, look-out, 72.

σοφία, -ᾶς, ἡ wisdom, 66.

σοφίζομαι, am clever, or wise, 72.

σοφός, -ή, -όν wise, 66.

στέλλω send, 58.

στερεός, -ᾶ, -όν firm, solid, 76.

στίχος, -ου, ὁ line (as of writing), 94.

σύν, prep. w. dat., with, 76.

σύνθεσις, -εως, ἡ a putting together, composition, 98.

συντίθημι put together, 98.

σφαῖρα, -ᾶς, ἡ ball, sphere, 39.

σχίζω, split, 108.

σχολάζω, have leisure, 34.

σχολή, -ῆς, ἡ leisure, school, 34.

T.

τάξις, -εως, ἡ arrangement, 94.

τάσσω arrange, 94.

τάφος, -ου, ὁ grave, tomb, 98.

τέμνω cut, 103.

τέχνη, -ης, ἡ art, skill, 58.

τῆλε at a distance, afar, 34.

τί what? 29.

τίθημι put, place, 98.

τόπος, -ου, ὁ place, 58.

τρέπω turn 54.

τρόπος, -ου, ὁ turn, 54.

τρεῖς three, 80.

τύπος, -ου, ὁ type, 76.

τύπτω strike, 76.

Υ.

ὑγίεια, -ās, ἡ health, 39.

ὑδωρ, τό water, 58.

ὑπέρ, prep. w. acc., beyond, 44.

ὑπερβάλλω outdo, excel, 44.

ὑπερβολή, -ῆς, ἡ excess, extravagance, hyperbole, 44.

ὑπό, prep. w. dat., under, 72.

ὑποκρίνομαι (1) answer, (2) play a part on the stage, 76.

ὑποκριτής, -οῦ, ὁ actor, 76.

Φ.

Φαγεῖν, inf., to eat, 76.

φαίνω show, 72.

φαίνομαι appear, 72.

φάρμακον, -ου, τό drug, 98.

φέρω bear, carry, 80.

φημί say, affirm, 108.

φίλος, -ου, ὁ friend, 49.

φόβος, -ου, ὁ fear, 58.

φράζω make known, tell, 103.

φύσις, -εως, ἡ nature, 94.

φυτόν, -οῦ, τό plant, 94.

φύω make grow, 94.

φωνή, -ῆς, ἡ sound, voice, 34.

φῶς, φωτός, τό light, 80.

X.

Χαρακτήρ, -ῆρος, ὁ mark, 84.

χαράσσω scratch, 84.

χείρ, ἡ hand, 34.

χίμαιρα, -ās, ἡ she-goat, 39.

χρόνος, -ου, ὁ time, 49.

χρῑτός, -οῦ, ὁ gold 76.

χρῶμα, -τος, τό color, 89.

Ψ.

Ψεῦδος, -εος, τό falsehood, 89.

ψυχή, -ῆς, ἡ soul, 49.

Ω.

Ὦδιή, -ῆς song, ode, 29.

ῶρᾱ, -ās, ἡ season, time, 29.

ENGLISH-GREEK VOCABULARY.

A.

Able, am —, δύναμαι.
 About περί w. gen.
 Accomplish δράω.
 Account λόγος, -ου, ό.
 Acropolis ἀκρόπολις, -εως, ή.
 Actor ὑποκριτής, -ου, ό.
 Adorn κοσμέω.
 Afar τήλε.
 Affair πράγμα, -τος, τό.
 Affirm φημί.
 Again πάλιν.
 Air αἶρ, αἶρος, ό.
 All πᾶς, πᾶσα, πᾶν.
 Alone μόνος, -η, -ον.
 Ambassador ἀπόστολος, -ου, ό.
 Analysis ἀνάλυσις, -εως, ή.
 Analyze ἀναλύω.
 Ancient ἀρχαῖος, -ᾱ, -ον.
 And καί.
 Angle γωνία, -ᾱς, ή.
 Animal ζῶον, -ον, τό.
 Announce ἀγγέλλω.
 Antagonist ἀνταγωνιστής, -ου, ό.
 Appear φαίνομαι.

Are, they —, εἰσί(ν).
 Around περί w. acc.
 Arrange τάσσω.
 Arrangement τάξις, -εως, ή.
 Art τέχνη, -ης, ή.
 Assembly ἀγορά, -ᾱς, ή.
 At a distance τήλε.
 Athlete ἀθλητής, -ου, ό.
 Athletic game ἄθλος, -ου, ό.
 Attempt πείρα, -ᾱς, ή.
 At the side of παρά w. dat.
 Away from ἀπό w. gen.

B.

Back πάλιν.
 Bad κακός, -ή, -όν.
 Ball σφαῖρα, -ᾱς, ή.
 Bare γυμνός, -ή, -όν.
 Bear φέρω.
 Beautiful καλός, -ή, -όν.
 Beauty κάλλος, -εος, τό.
 Become γίγνημαι.
 Before πρό w. gen.
 Begin ἄρχω.
 Beginning ἀρχή, -ῆς, ή.
 Beside παρά w. dat.
 Best ἄριστος, -η, -ον.

Beyond ὑπέρ w. acc.
 Bird ὄρνις, -θος, ὁ or ἡ.
 Birth γένεσις, -εως, ἡ.
 Book βιβλίον, -ου, τό.
 Bookseller βιβλιοπώλης, -ου,
 ὁ.

Born, am —, γίγνομαι.
 Break κλάω.
 Breath πνεῦμα, -τος, τό.
 Brother ἀδελφός, -οῦ, ὁ.
 Burn κάω.
 Burning καυστικός, -ή, -όν.
 But ἀλλά.

C.

Can δύναμαι.
 Carry φέρω.
 Carve γλύφω.
 Caustic καυστικός, -ή, -όν.
 Character ἥθος, -εος, τό.
 Child παῖς, παιδός, ὁ or ἡ.
 Choose αἰρέομαι.
 Circle κύκλος, -ου, ὁ.
 Citadel ἀκρόπολις, -εως, ἡ.
 Citizen πολίτης, -ου, ὁ.
 City πόλις, -εως, ἡ.
 Color χρῶμα, -τος, τό.
 Compare παραβάλλω.
 Comparison παραβολή, -ῆς,
 ἡ.
 Composition σύνθεσις, -εως, ἡ.
 Conceal κρύπτω.
 Concerning περί w. gen.
 Contest ἀγών, ἀγῶνος, ὁ.
 Converse διαλέγομαι.
 Corner γωνιά, -ās, ἡ.
 Count ἀριθμέω.
 Cut τέμνω.

D.

Dead νεκρός, -ά, -όν.
 Decad δεκάς, -δος, ἡ.
 Deed δρᾶμα, -τος, τό.
 Description λόγος, -ου, ὁ.
 Digest πέπτω.
 Discourse λόγος, -ου, ὁ.
 Distance, at a —, τῆλε.
 Distribute νέμω.
 Divide διαιρέω.
 Divinity δαίμων, -ονος, ὁ.
 Do δράω.
 Drug φάρμακον, -ου, τό.
 Dwell in οἰκέω.
 Dynast δυνάστης, -ου, ὁ.

E.

Earth γῆ, γῆς, ἡ.
 Eat, to —, inf., φαγεῖν.
 Educate παιδεύω.
 Elder πρεσβύτερος, -ᾱ, -ον.
 Empty κενός, -ή, -όν.
 Envoy ἀπόστολος, -ου, ὁ.
 Epistle ἐπιστολή, -ῆς, ἡ.
 Equal ἴσος, -ης, -ον.
 Even ὁμαλός, -ή, -όν.
 Examine σκέπτομαι.
 Excel ὑπερβάλλω.
 Excess ὑπερβολή, -ῆς, ἡ.
 Exercise γυμνάζω.
 Extravagance ὑπερβολή, -ῆς,
 ἡ.

F.

Falsehood ψεῦδος, -εος, τό.
 Family γενεά, -ās, ἡ.
 Far τῆλε.
 Fear φόβος, -ου, ὁ.

Feeling πάθος, -εος, τό.
 Few ὀλίγοι, -αι, -α.
 Figure εἶδος, -εος, τό.
 Fire πῦρ, πυρός, τό.
 Firm στερεός, -ᾶ, -όν.
 First πρῶτος, -η, -ον.
 Flesh σάρξ, -κός, ἡ.
 Flower ἄνθος, -εος, τό.
 Foot πούς, ποδός, ὁ.
 Force δύναμις, -εως, ἡ.
 Form (noun) μορφή, -ῆς, ἡ.
 Form (verb) πλάσσω.
 Friend φίλος, -ου, ὁ.
 From ἀπό w. gen., or ἐκ, ἐξ
 w. gen.

G.

Game ἄθλος, -ου, ὁ.
 Genuine ἔτυμος, -η, -ον.
 Give δίδωμι.
 God θεός, -οῦ, ὁ.
 Gold χρῦσός, -οῦ, ὁ.
 Good ἀγαθός, -ή, -όν.
 Good health ὑγίεια, -ᾶς, ἡ.
 Government ἀρχή, -ῆς, ἡ.
 Grasp αἰρέω.
 Grass βοτάνη, -ης, ἡ.
 Grave τάφος, -ου, ὁ.
 Grow, make —, φύω.
 Guardian, ἐπίσκοπος, -ου, ὁ.
 Guide ἄγωγός, -οῦ, ὁ.
 Gymnasium γυμνάσιον, -ου,
 τό.

H.

Hand χεῖρ, ἡ.
 Hatred μῖσος, τό.

Have ἔχω.
 Have leisure σχολάζω.
 Head κεφαλή, -ῆς, ἡ.
 Health ὑγίεια, -ᾶς, ἡ.
 Hear ἀκούω.
 Heat θερμόν, -οῦ, τό.
 Her, possessive, translated by
 the article ὁ, ἡ, τό.
 Herb βοτάνη, -ης, ἡ.
 Hide δέρμα, -τος, τό.
 Himself αὐτός, -ή, -ό.
 Hippopotamus ἵπποπόταμος,
 -ου, ὁ.
 His, translated by the article
 ὁ, ἡ, τό.
 History ἱστορίᾱ, -ᾶς, ἡ.
 Horn κέρας, κέρατος, τό.
 Horse ἵππος, -ου, ὁ.
 House οἶκος, -ου, ὁ.
 House of the muses μουσεῖον,
 -ου, τό.

I.

Ice κρύσταλλος, -ου, ὁ.
 Illustration παραβολή, -ῆς, ἡ.
 Image εἰκὼν, -όνος, ἡ.
 Imitate μιμέομαι.
 Imitator μῖμος, -ου, ὁ.
 In ἐν w. dat.
 Inhabit οἰκέω.
 Inside ἔσω.
 Instead of ἀντί w. gen.
 Instrument ὄργανον, -ου, τό.
 Is ἐστί(ν).
 Its, translated by the article
 ὁ, ἡ, τό.
 Itself, αὐτός, -ή, -ό.

J.

Judge (verb) κρίνω.

Judge (noun) κριτής, -ου, ὁ.

K.

Kind γένος, -εος, τό.

King βασιλεύς, -έως, ὁ.

Know, learn to —, γινώσχω.

Known, make —, φράζω.

L.

Ladder κλίμαξ, -κος, ἡ.

Land γῆ, γῆς, ἡ.

Language γλῶσσα, -ης, ἡ.

Large μακρός, -ά, -όν.

Law νόμος, -ου, ὁ.

Lead ἄγω.

Leader ἀγωγός, -ου, ὁ.

Learn μινθάνω.

Learn to know γινώσχω.

Legend μῦθος, -ου, ὁ.

Leisure σχολή, -ῆς, ἡ; to have leisure σχολάζω.

Lesson μάθημα, -τος, τό.

Letter (of the alphabet) γράμμα, -τος, τό.

Letter (epistle) ἐπιστολή, -ῆς, ἡ.

Level ὁμαλός, -ή, -όν.

Life βίος, -ου, ὁ.

Life, mode of —, δίατα, -ης, ἡ.

Light φῶς, φωτός, τό.

Like ὅμοιος, -ᾱ, -ον.

Line στίχος, -ου, ὁ.

Little μικρός, -ά, -όν.

Live οἰκέω.

Lonely ἔρημος, -η, -ον.

Long μακρός, -ά, -όν.

Loose λυῶ.

Loosing λύσις, -εως, ἡ.

Lung πνεύμων, -ονος, ὁ.

M.

Machine μηχανή, -ῆς, ἡ.

Make ποίεω.

Make grow φύω.

Make known φράζω.

Man ἄνθρωπος, -ου, ὁ.

Many πολλοί, πολλαί, πολλά.

Mariner ναύτης, -ου, ὁ.

Mark χαρακτήρ, -ῆρος, ὁ.

Marriage γάμος, -ου, ὁ.

Master δεσπότης, -ου, ὁ.

Measure μέτρον, -ου, τό.

Measuring-rod κανών, -όνος, ὁ.

Memory μνήμη, -ης, ἡ.

Messenger ἄγγελος, -ου, ὁ.

Mix κεράννυμι.

Mixing-bowl κρατήρ, -ῆρος, ὁ.

Mode of life δίατα, -ης, ἡ.

Mould πλάσσω.

Much πολὺς, πολλή, πολλή.

Muse μουσα, -ης, ἡ.

Museum μουσεῖον, τό.

Music μουσική, -ῆς, ἡ.

N.

Naked γυμνός, -ή, -όν.

Name ὄνυμα, -τος, τό.

Nature, φύσις, -εως, ἡ.

New νέος, -ᾱ, -ον.

North-wind βορέας, -ου, ὁ.

Nose *ῥίς, ῥῖνός, ῥή*.
 Not οὐ, οὐκ, οὐχ.
 Number ἀριθμός, -οῦ, ὁ.

O.

Ode ᾠδή, -ῆς, ἡ.
 Older πρεσβύτερος, -ᾱ, -ον.
 On ἐπί w. dat.
 Only, only one, μόνος, -η, -ον.
 Opinion δόξα, -ης, ἡ; or
 δόγμα, -τος, τό.
 Orator ῥήτωρ, -ορος, ὁ.
 Origin γένεσις, -εως, ἡ.
 Other ἄλλος, -η, -ο; or ἕτερος,
 -ᾱ, -ον.
 Outdo ὑπερβάλλω.
 Out of ἐκ, ἐξ, w. gen.
 Outside ἔξω.
 Overseer ἐπίσκοπος, -ου, ὁ.
 Own, one's own, ἴδιος, -ᾱ, -ον.

P.

Pain ἄλγος, -εος, τό.
 Park παράδεισος, -ου, ὁ.
 Passion πάθος, -εος, τό.
 Pedagogue παιδαγωγός, -οῦ, ὁ.
 People δῆμος, -ου, ὁ.
 Perceive αἰσθάνομαι or γι-
 γνώσκω.
 Pipe αὐλός, -οῦ, ὁ.
 Pirate πειρατής, -οῦ, ὁ.
 Place (noun) τόπος, -ου, ὁ.
 Place, take —, γίγνομαι.
 Place (verb) τίθημι.
 Plant φυτόν, -οῦ, τό.
 Poet ποιητής, -οῦ, ὁ.
 Position θέσις, -εως, ἡ.

Power δύναμις, -εως, ἡ.
 Priest ἱερεὺς, -έως, ὁ.
 Prime ἀκμή, -ῆς, ἡ.
 Private ἴδιος, -ᾱ, -ον.
 Prize ἄθλον, -ου, τό.
 Prophet μάντις, -εως, ὁ.
 Put τίθημι.
 Put together συντίθημι.
 Putting together σύνθεσις,
 -εως, ἡ.

R.

Race, kind, γένος, -εος, τό.
 Race, running, δρόμος, -ου, ὁ.
 Read ἀναγιγνώσκω.
 Real ἔνυμος, -η, -ον.
 Report ἀγγέλλω.
 Right ὀρθός, -ή, -όν.
 River ποταμός, -οῦ, ὁ.
 Road ὁδός, -οῦ, ἡ.
 Rose ῥόδοι, -ου, τό.
 Rule (noun) κανών, -όνος, ὁ.
 Rule (verb) ἄρχω or κρατέω.
 Ruler δυνάστης, -ου, ὁ.
 Running δρόμος, -ου, ὁ.

S.

Sacred ἱερός, -ᾱ, -όν.
 Sailor ναύτης, -ου, ὁ.
 Same ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.
 Sceptre σκῆπτρον, -ου, τό.
 School σχολή, -ῆς, ἡ.
 Scratch χαράσσω.
 Season ὥρᾱ, -ᾱς, ἡ.
 Secret μυστικός, -ή, -όν.
 Secret doctrine μυστήριον, -ου,
 τό.

See ὁράω; future ὄψομαι.

Seize αἰρέω.

Sell πωλέω.

Send στέλλω; send away ἀπο-
στέλλω.

Set up ἵστημι.

Seven ἑπτά.

Seventh ἑβδόμος, -η, -ον.

Shape εἶδος, -εος, τό.

She-goat χίμαιρα, -ᾱς, ἡ.

Ship ναῦς, ἡ.

Show (noun) θέα, -ᾱς, ἡ.

Show (verb) φαίνω.

Side, at the side of παρά w. dat.

Sight θέα, -ᾱς, ἡ.

Skill τέχνη, -ης, ἡ.

Skin δέρμα, -τος, τό.

Small μικρός, -ά, -όν.

Solid στερεός, -ά, -όν.

Solitary ἔρημος, -η, -ον.

Song, ode, ᾠδή, -ῆς, ἡ; strain
of music, μέλος, -εος, τό.

Soothsayer μάντις, -εως, ὁ.

Soul ψυχή, -ῆς, ἡ.

Sound (noun) φωνή, -ῆς, ἡ.

Sound (verb) φωνέω.

Speak λέγω.

Sphere σφαῖρα, -ᾱς, ἡ.

Spirit δαίμων, -ονος, ὁ.

Split σχίζω.

Staff σκῆπτρον, -ου, τό.

Star ἄστρον, -ου, τό.

Statue εἰκών, -όνος, ἡ.

Stone λίθος, -ου, ὁ.

Story ἱστορίᾱ, -ᾱς, ἡ.

Straight ὀρθός, -ή, -όν.

Strength κράτος, -εος, τό.

Strike τύπτω.

Struggle ἀγωνίζομαι.

Summit ἀκμή, -ῆς, ἡ.

Sun ἥλιος, -ου, ὁ.

T.

Take λαμβάνω.

Take apart ἀναλύω.

Take place γίγνομαι.

Taking apart ἀνάλυσις, -εως,
ἡ.

Tale μῦθος, -ου, ὁ.

Talk λόγος, -ου, ὁ.

Teach διδάσκω.

Teacher παιδαγωγός, -οῦ, ὁ.

Tell φράζω or λέγω

Ten δέκα.

The ὁ, ἡ, τό

Theatre θεᾶτρον, -ου, τό.

Their, translated by the arti-
cle ὁ, ἡ, τό.

Three τρεῖς.

Throat λάρυγξ, -γγος, ὁ.

Through διά w. gen.

Throw βάλλω.

Time χρόνος, -ου, ὁ; season
ὥρᾱ, -ᾱς, ἡ.

To, with verbs of motion, ἐπί
w. acc.

Together ὁμοῦ.

Tomb τάφος, -ου, ὁ.

Tongue γλῶσσα -ης, ἡ.

Top ἄκρον, -ου, τό.

Tree δένδρον, -ου, τό.

True ἔτυμος, -η, -ον.

Try πειράομαι.

Turn (verb) τρέπω.

Turn (noun) *τρόπος*, -ου, *ό*.

Type *τύπος*, -ου, *ό*.

U.

Under *ὑπό* w. dat.

Undo *λύω*.

Unloose *ἀναλύω*.

Upon *ἐπί* w. dat.

Upright *ὀρθός*, -ή, -όν.

V.

View *σκέπτομαι*.

Voice *φωνή*, -ής, *ή*.

W.

War *πόλεμος*, -ου, *ό*.

Water *ὔδωρ*, *τό*.

Way *ὁδός*, -οῦ, *ή*.

Week *ἐβδομάς*, -δος, *ή*.

Weight *βάρος*, -εος, *τό*.

Well *εὖ*.

What? *τί*.

Who, which *ὅς*, *ή*, *ὅ*.

Whole *ὅλος*, -η, -ον.

Wind *πνεῦμα*, -τος, *τό*.

Wisdom *σοφία*, -αῖς, *ή*.

Wise *σοφός*, -ή, -όν.

With *σύν* w. dat.

Within *ἔσω*.

Word *λόγος*, -ου, *ό*.

Work *ἔργον*, -ου, *τό*.

World *κόσμος*, -ου, *ό*.

Write *γράφω*.

Writing *γράμμα*, -τος, *τό*.

Y.

Young *νέος*, -αῖ, -ον.

Young *ἡβη*, -ης, *ή*.

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